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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 26 1842. VOL. XXI.—NO. 13

RELIGIOUS MISCELLANY.

For the Register and Observer.

A SERMON TO INATTENTIVE HEARERS. ACTS XX. IX.

'And there sat, in a window, a certain young man named, Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead.'

That the unfortunate accident, which happened to this young man, [who has achieved such unenviable notoriety,] is of rare occurrence at the present day, must be attributed, my dear friends, rather to a prudence in selecting your locality, than to any superior wakefulness on your part. And though most of our discourses must have a more soporific tendency than that of St. Paul's, yet is it some palliation of Eutychus, his weakness, that this last of the Apostles continued his speech until midnight. I will not detain you so long; but ask you to bear with me a few moments; and with some remarks on this sleeping at Church. *Bear with them!* You should thank me for them; though plainly brought, let them be kindly taken. And the first objection I will urge shall be the least important; to wit: it is unkind to your Pastor. I speak not now of the seeming disrespect, or fancied disesteem and neglect. I am loth to view it in this light; having always been, and hoping ever to remain, dull to take offence. But, friends, however my courtesy may choose to regard it, this habit *is unkind, exceedingly unkind to me-ward.* Should any one of you ask me to his or her house, on the morrow, to decide, or to assist in the decision of some matter of business or feeling, some matter in regard to our worldly interest only, and could I, during the narration of the circumstances, or explanation of difficulties—could I, at this juncture, so far forget myself as to fall asleep, never would my advice again be sought, nor ever again should I be invited to cross that threshhold—and with perfect justice, for such friend might consider himself ill-treated. Might he not ask, with surprise, is this your boasted friendship, this the interest you take in me and mine? That you look with dull eye upon my distress, and turn an heavy ear to my cry for counsel? But do I not, every Sunday, bring you subject matter that is, certainly that should be, of thrilling interest to both of us. And think you, at the close of this day's duties, I can wash my hands of you; thanking God that *my* duty is performed when the words are spoken? That, in the words of Paul, I can take you to record this day that I am pure from the blood of all men, when you know not what record I have borne to you? Your kindness would strew my path with flowers? Then pray remember, *that* Sunday on which I have been addressing a cold, sluggish, listless inattentive and sleeping congregation ends in dissatisfaction and chagrin; to weariness of body is added the crueller burden of self-distrust and even self-upbraiding. But has any solemn theme been listened to with peculiar attention, has there been even an *animation of hearing*—for there is such a thing; and when the recipient is thus actively engaged it is at once revealed by the electric and sympathetic chain that connects—that strange free-masonry that exists between hearer and speaker—when my labors are thus received the sun goes down upon a peaceful and contented spirit; and the coming on of sober twilight invites to grateful, not troublous, meditation.

But again, this unseemly habit, this weak indulgence is *unkind to your children.* Not only does it tend to stamp 'common and unclean' upon moments that Christ has sanctified for man to God; but in lessening the reverence of the youthful for things that are in themselves venerable and holy, you are throwing about firebrands, and doing all that in you lies to effect our degradation as a people. You are fostering and increasing that demoralizing spirit, with which, as with some noxious vapor, our social political and moral atmosphere is filled. It *is* unkind to your child, for as he will but lightly value what you so evidently despise, and give but little heed to words that you neglect, you are doing your endeavor to deprive him of sure gain and it may of lasting blessing. For though Scripture meditations have no charm for *you*, charm they never so wisely—though your self-complacency leads you to anticipate but little advantage from words spoken in this house—though you have followed the best of teachers, Experience, for a longer period than your Priest—though trial and suffering may have had their perfect work with you—though this world's mischances may have driven you elsewhere for comforting—though man's deceit may have taught you the salutary lesson that we must cease from him whose breath is in his nostrils—though God's providences may have called you to put your trust in Him who is our portion forever—though all this and more may be true with regards to yourselves, and in your particular case the Preacher may sing songs to an heavy ear and point his arguments to a callous heart, yet you well do remember that these remarks do not apply to your daughters and sons. They stand not on such vantage ground. Their *superior discrimination* has not yet made them cavillers. Their superior wisdom has not yet placed them above the Preacher's influence; nor their wordliness as yet sunk them below. If it then you deem such influence salatary, teach them to heed it. This you will best—if not only—do by your example. I beg you no longer cause them to undervalue, not to say despise it! Again, this weakness, did it not proceed from very thoughtlessness, and want of reflection, would appear, in its true light, as an odious sin. Were the Executive of our Nation, or of our State to send us, on the morrow, a message—and yet more were we assured this message affected our nearest our dearest interests, and was sent wholly for our good—not one individual in this village would be asleep, nor would its reading be attended with an accompaniment of yawning. Should it come at early cock-crowing we should rise in haste to listen, or even at midnight await patiently and eagerly its conclusion. But here I bring you a message from 'the Lord of Lords and King of Kings;' and you suffer the words to drop as Lethe into your careless ears! This message too was bought by God's well-beloved and chosen one. Yet you can turn a dull glazed eye even upon the glory that ushered him to Earth. The theme redeeming Love! Yet too often the message cometh only to find you sleeping; for it seems there are those who cannot watch one hour. Awake thou that sleepest! for it is not thus that tidings like these should be receded! You probably concur with me that this stupid and discreditable habit is to be condemned, when viewed with regard to the holy place as indecorous and unbecoming in the extreme; towards myself unkind and uncivil; towards your children unnatural; in presence of the congregation indecent; to your souls hazardous and before God inconsiderate and sinful. Thus persuaded you naturally ask how you shall best avoid, what your feelings disallow and your judgment condemns. In answer I advise and urge you to avoid three things that induce this bad habit. C. B. P.

THE BIBLE TO BE STUDIED.

The social study of the Bible has become much more frequent than formerly. With few exceptions, wherever the glad tidings of the gospel have been statedly declared within a few years, the young have been gathered into Bible classes. Different ministers of course have pursued different plans. In every family where the father or mother, or an older brother or sister professes to have the Christian's hopes, the Christian's motives, the Christian's aims, we believe it possible in ordinary circumstances to have some plan adopted by which a portion, if not all of its members may become interested in the regular and systematic study of the Scriptures. In families the most favorably situated, there are difficulties to be overcome. Time must be devoted to it—preparations must be made for the exercise,—mental effort is necessary; but all difficulties vanish before steady perseverance, and really earnest desires to accomplish the object at which we aim. But we see not how any Christian parent can leave his children to learn all they know of the Bible from the lips of strangers except what they may glean from hearing it read at family prayers, or an occasional Bible story. They profess to regard the soul that is never to die, as of unspeakable value compared with its house of clay which will so soon be but a collection of particles of dust; but what says the practise? No pains are spared to adorn the exterior, or to improve the intellect, but the Bible, upon the reception of whose truths, the adorning of the heart, and the salvation of the soul depend is neglected. No regular systematic efforts are made to have the mind familiar with its historical details, its biographies, or stored with its precepts, its promises, its threatenings. Pressure of business of cares is often pleaded in excuse for neglect and incompetency to interest oftener still, but after all. will it not be found that *indolence* and insensibility to the importance of having the Bible the familiar counsellor, are the real causes, why so few engage personally in the duty of teaching the Bible to their children.—*Abbott.*

BUSINESS OF LIFE.

Our business in this world is—not to perform certain particular good actions, but to tend constantly to the utmost perfection of our nature;—to cultivate in our minds such a disposition as may fit us to obtain, and qualify us to enjoy, the eternal happiness of heaven; and this may be done in every situation in life;—for however various the duties may be which we are called to perform, yet while we act upon the same principle, they will all conduce to the same end. This principle should be a sincere love of God—not according to the wild fancies of enthusiasm—but such a love as makes us ardently endeavor to please Him, and conform ourselves to his will in every instance—a love which extends to all our fellow-creatures, and is the source of every heavenly disposition—of every good and benevolent action. Be it then our study to implant and cultivate this in our hearts, and then our enjoyments or our sufferings in this world will only serve to vary the actions in which it will exert itself, since every state has its peculiar duties; by the performance of which we may express our love and gratitude to our Maker, and secure his favour and our own happiness.—*Miss Bowdler.*

For the Register and Observer.

UNITARIANISM IN WESTERN NEW YORK.

Messrs. Editors,—You ask me for a communication on this subject and I will say briefly what I know. A letter in the Register of Jan. 8th and dated at Rochester spoke summarily of our Societies in this section and intimated that more might afterwards be said. Some other matters therein alluded to, apart from direct religious intelligence, shall be spoken of in another place. Our three principal Societies are at Buffalo on Lake Erie, at the extreme Western limit of the State, at the city of Rochester on the Genessee River, in Monroe County, between sixty and seventy miles Eastward, and at Syracuse in the County of Onandago, one hundred miles East from Rochester. And, extending the limits of Western New York some seventy miles further, we should embrace the Society at Trenton Falls, in Oneida County, under Rev. E. Buckingham. This latter I regret not having visited, that so this report might be more complete.

At several other places preaching has at times been sustained, as at Lockport, Lyons &c., and indeed Unitarians are found, more, or less, in almost all the principal Towns in this portion of the State. But in the cities above mentioned, established Societies exist. Buffalo, now numbering more than twenty thousand inhabitants, shows among its other Churches of all denominations a neat edifice owned by the Unitarians, whose well-filled pews, attentive audiors and flourishing Sabbath School tell of the prosperity of this Society, while the commercial embarrassments of the times, visited, like a wasting whirlwind upon the city, have, well-nigh prostrated all business. The Society, established several years since, is now under the care of Rev. Geo. W. Hosmer, a highly esteemed and devoted Pastor. A goodly number of Communicants are counted, and many of the most intelligent men in the city are embraced in the congregation. We rejoice that here is established a Soicety for the maintenance of our views,—the truth as we hold it, in Jesus. It is a most important post, this frontier city, this great gateway to the West. The tide of emigration from the Atlantic gathers here, connected as now the city is with our Eastern shore by a continued line of Rail Road of five hundred and twenty miles, saving a short link, soon to be completed at the Westeren extremity. It is from Buffalo, especially, that the waters of Lake Erie are freighted with their burdens, which, through Lakes Saint Clair, Huron and Michigan, spread onward to the far West. Of the many thousands, too, who from all the civilized parts of the world, come annually to look on Niagara, most come here to see Buffalo and the lovely Lake, and often to pass the Sabbath. We rejoice that to the stranger we can here open the doors of our sanctuary; and that many who, otherwise might never perhaps hear of our views, do sometimes learn something conterning them at this place.

And Rochester offers another important field for the propagation of Liberal Christianity. The growth of this city containing now nearly twenty five thousand inhabitants, has been almost incredible. In 1812, two small buildings, only, appeared in the forests which then covered this now populous city. Its rapid and constant increase commends it as a point most favorable for the efforts of Unitarians. An unusual number of Eastern people have gone thither, some from among our own congregations. And with no disparagement to such as date their parentage elsewhere, let me say that these do honor to New England. Would to God that their means were as broad as their hearts! The Unitarians here have in former years sustained preaching temporarily; especially during the life time and through the exertions and encouragement of Myron Holley Esq., brother to the late Pastor of Hollis Street Church, a name as highly esteemed as widely known in this section of the country. With the last spring, a fresh effort was made through the services of Rev. Mr. Storer—whose Pulpit at Syracuse was supplied by Rev. Chas. Farley while he labored here. The Court House was just used as a place of worship; but shortly, a Church, belonging to the Christian Denomination, on the corner of Troup and Sophia Streets was obtained, where services have since been held on the Sabbath, forenoon and evening! Mr. Farley and afterwards Mr. Coolidge supplied the Pulpit till the first Sabbath of December last; and under their ministrations the number of regular attendants was multiplied. A church was early embodied, and a small band of communicants has been gathered. A good spirit of union and zeal among our friends exists, and a determination that the work quite auspiciously recommenced, shall not again be abandoned. The location of their Church has been somewhat unfavorable through the winter months, rather apart from the central portion of the city. But in good time, we hope, they will be able to gather in a house of their own, always needed for the best interests of any Society, to serve as a common bond of sympathy and union.

And a word too, of the Society at Syracuse, where I passed one Sabbath. It was established in the Fall of 1838. Shortly before that, one of our brethren passing through Syracuse, stopped and first preached there. A cheap and plain Church, erected in eight, or ten weeks, was dedicated on the 15th of Dec. 1838, then sufficient for the infant Society, but with the hope that it was not long to answer their wants. Rev. Mr. Storer, called from a former field of service among us, was installed Pastor on the 20th June, 1839,—through his unwearied exertions that hope has been realized. Another and a larger house is needed, and the erection of such an one is contemplated. I have seldom seen a more crowded Church than there on Sunday evening. The congregation moreover, if one may judge from the attendance, a single Sabbath presented, is not made up of such as come merely to hear what they have not been accustomed to hear, but of such as have minds and have somewhat exercised them on religious as well as on other matters. Sixty Communicants and a well-instructed Sabbath School are connected with the Society. This, as well as the Society at Rochester, has hitherto received some aid from the Unitarian Association. Should it for a time continue to need their helping hand, at least until the business of this community is re-established on a firmer basis, that hand could hardly be better extended. Mr Storer's services have not been confined to his own flock, in whose spiritual welfare he is warmly interested, but as opportunity for leaving them offers and as his strength permits, he preaches on the Sabbath to another congregation at Salina. His health, I am sorry to say, has suffered somewhat from his labors. He receives occasional assistance from a Gentleman residing near him, intelligent and well-educated, who, formerly a Clergyman in the Methodist Denomination, has recently embraced our views. This, as you are aware, is one more to the list not small, of ministers, who, within a few years, have from various. Calvinistic Denominations, and through the action of their own minds come among us.

In each of the above mentioned places there is an increasing willingness on the part of the laity to listen to Unitarian preaching. Great ignorance of our views for the most part, exists even among the intelligent and refined, and withall a good deal of prejudice and intolerance towards us heretics and infidels, as we are sometimes still modestly styled by our fallible brethren. This, even, may in some cases be perpetuated from parents to their children, as a single instance which fell under my notice would indicate. A little girl was asked by one of her young school mates, 'what church she attended?' 'The Unitarian,' she replied. 'Oh,' said the other, 'you don't go there! *Mother* says, (what profanation of that sacred relation,) mother says the Unitarians are just as bad as the Universalists,' they don't believe in the Bible and they dont believe in Jesus Christ.' 'I know this can't be,' said the first, 'for my father and mother are Unitarians and they believe in the Bible and in Jesus Christ as much as any body.' I fear the blame for this utterance is less to be laid to the account of the child, from whom it fell, or to the mother who inculcated the sentiment, than to him, whoever he was, from whose ministrations that mother had cherished ner notions of Christian charity, and gathered, or rather had not gathered the true views of her Christian neighbors.

Indeed, notwithstanding some such cases as this, we find on the whole far more sympathy and tolerance from the laity, than from our ministering brethren of a different faith from ourselves. And this, while it renders the Missionary's work less cheerful, argues well perhaps, for the speedier reception of our views. In Western New York, as often, elsewhere, our ministers cut off as they are from each other, must labor for the most part, with no sympathy from, even no acquaintance with those who are reaping in the field of a common Master. One can pardon, while he pities such of these reapers as from absolute ignorance of Unitarianism and from their own humble advantages for knowing better, withhold all fellowship from its Teachers. But for him, whose well filled library and whose generous learning should more have instructed him in Christian Theology, but who nevertheless denies all intercourse and fellowship with our brethren, and who even as opportunity offers, can cantingly prate of the souls they are luring to destruction, and this too while the intelligent and good among his own people do hospitably and kindly receive them, for him we have not so much pity. He wants even that poor apology for wrong, the spirit of his age. We seek no mealy words in which to speak of this wrong. Of such an one we hope our brethren may never so much wish the intercourse, as he may one day wish that a broader charity had filled his heart. The Christian's badge, Christ tells us, is a charity as wide as God's love. And that man means he this? The world too has fixed its standard of courtesy and kindness for the gentleman and the scholar, to both herein that man is false.

But enough of this. The more our distant brethren are deprived of ministerial sympathy on their own ground, the more let us shed it abroad to them, as we may. A question it is we Unitarians may well lay to heart, whether for the cause of truth, we regard as we should that mighty principle, which for all action has ever done so much and by God's laws, man cannot shake, ever will do, the principle of sympathy. True it is, our remote brethren tell what should not be told, even of our ministers being sometimes for the Sabbath quite on the borders of 'Macedonia' yet not coming over to help them. Should this be so? Will not each of our ministers, who, with the coming season may journey for a few weeks even, first look at his map and so order it that not accident, or convenience, merely, but the irresistible striving of his own good heart shall lay his hand in the hand of every solitary brother minister he can meet? He shall strengthen that brother's heart and God shall bless his own. Our societies, too, strictly clustered at the East, hardly know what is doing abroad for the promotion of their own views. Not so is it with other denominations. If from *their* pulpits, more is sometimes heard concerning their missions than patience warrants, may not a little at least be sometimes heard from ours? May not these be oftener remembered in the prayers of our Congregations? Shall we all lose or gain in joy on earth and God's favor hereafter, by doing what we can to impart to others truths we count dear;—by opening in our hearts those fountains of sympathy, for our distant and toiling brethren, whose streams shall so serve the cause of Christian truth and holiness and thus 'make glad the city of our God?' F. A. W.

Quincy.

WISDOM AND FOLLY.

Providence has established the same connexion between the religious and the moral principle, as exists between the moral and the prudential. The measure of the happiness of life cannot be filled to the brim, unless there flow in upon it anticipations of the happiness of immortality. He is not wise for the present, who allows not futurity to enter into his calculation. He cannot, as we have already seen, attain the best and purest earthly happiness without philanthropy; and it is religion which gives philanthropy its strongest motives, and its widest sphere, and its brightest hopes. The wise man, in his benevolent efforts, will perceive this; he will be urged towards the practical faith of a God, of a providence, of an hereafter. That faith will complete the elevation of his soul, from the lowest selfishness to the highest benevolence. Those who shall be like Christ hereafter must be the sons of God now. The wise make a good use of time; therefore, it will be a blessing to them to be gifted with eternity. The wise cultivate the enjoyment of whatever there is of beauty and sublimity here; therefere, it will be a blessing to them to live in a world, or freely to range all worlds, where the loveliest dreams of imagination will be realized, and nature assume far nobler forms at the bidding of him who is the first good, first perfect, and first fair. The wise identify themselves with their fellow-creatures, and mourn with the mourner, and rejoice with the joyous; and have a voice for truth, and a heart for humanity, and energy and effort for improvement; and, therefore, it will be a blessing to them to join the assembly of the just, and become ministering spirits of the God of love, and do in heaven the will which, as far as they could, was done by them on earth. The wise have studied the character and attributes of the infinite God, and endeavored to imbibe his spirit, and bear his moral likeness, and, therefore, it will be a blessing to them, when 'they shall see his face, and 'his name shall be in their foreheads,' and they shall surround his eternal throne. But what is heaven to him who has not thus, by its previous influences, been fashioned for its possession? What will his unquestioning faith, but a faith as unfelt as undoubted; what will his unquestioned conduct, but a conduct as devoid of the heart and soul of goodness, as it is free from the world's imputation—what will these avail him there? He may not be the subject of suffering; but what can he know and taste of the higher kinds of spiritual enjoyment? He has not prepared himself for the true heaven of the Gospel; he has been expecting some external, and arbitrary, and positive sort of reward; and it is to him like the gift of a rich and ample library to a man who cannot read. Let him expect the possession of some station of emolument or influence, and he does something to qualify himself the more fully to inherit its advantages or the more ably to employ its powers; and yet the fool in religion thinks to go to glory without those qualities of head, heart, and character; the piety and purity, and dignity and beneficence; which alone are fitness for heaven—which are an anticipated heaven while we are on earth, and without which there would be no heaven to all eternity. This 'hath the wise more than the fool; in religion as in all things else, that he adapts the means to the end; prepares himself for the inheritance which is prepared for him, dies daily to live eternally, and retires from his good and faithful service, to enter into the everlasting joy of his approving Lord.—*Fox.*

ON THE UNCOMPROMISING CHARACTER OF THE HOLY SCRIPTURES.

I remember once being sadly annoyed by an old oak tree. A crowd of people were assembled, and I was among them, when a celebrated personage was passing by. Most of the throng saw him, and I should, unquestionably, have seen him too, had it not been for that provoking tree. It was no use my standing on tiptoe, or stretching my neck out on one side, or pressing against the tree. There it stood, and there it would stand. My fuming and fretting was all in vain, not an inch would it stir.

And thus it oftentimes is with a text of Scripture. Do what we will with it, there it stands. It may reprove us, it may annoy us, it may grieve us, but for all this, it will not alter its signification: it will not abate aught of its uncomprising character.

Let us take an instance. There is that text of Holy Writ which says, 'If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses,' Matt. vi. 14, 15.

Now, there are some things so very provoking! Some people who at times use us so very ill, that forgiving them seems to be a thing altogether out of the question. On common occasions we might make an effort, and pass over a great deal, we might forgive those who have offended us; but when they have deeply injured us, and wrung our very heartstrings with their bitterness and bad conduct, must we forgive them then? Nay, read the words. 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Think what you may, do what you will, the words will not alter their meaning. Forgive, or you will will not be forgiven!

In such a case, what is to be done? There is an old saying, 'If the mountain will not come to Mohammed, Mohammed must go the mountain.' But we have no need of the saving in this instance, seeing that we have a better one in the Holy Scriptures. 'Let us not fight against God,' Acts xxiii. 9. 'Who hath hardened himself against him, and prospered?' Job ix. 4. It is in vain to expect God's word to bow down to us, and therefore we must bow down to the word of God.

What! did not the Son of God, the Savior of sinners, forgive, when he offered up himself, the just for the unjust? What were his words, when despised, derided, betrayed, scourged, spat upon, crowned with thorns, and crucified? 'Father, forgive them, for they know not what they do,' Luke xxiii. 34.

Oh for a kind-hearted, a merciful, a Christian spirit, to follow such a glorious example! Father of mercies, forgive us our trespasses! Melt thou our hard and unholy hearts, and teach us to forgive all those who have trespassed against us!—*Old Humphrey.*

APPROACH TO MOUNT SINAI.

It was half past 3 o'clock when we reached the top, from which the convent was said to be an hour distant; but we found it two hours, as did also Burckhardt. Descending a little into a small Wady, which has its head here and runs off through a cleft in the western mountains apparently to Wady Rudhwah, we soon began to ascend again gradually on a course S. E. by S. passing by a small spring of good water; beyond which the valley opens by degrees and its bottom becomes less uneven. Here the interior and loftier peaks of the great circle of Sinai began to open upon us,—black, rugged, desolate summits; and as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear. We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our, right, with camels and goats browsing, and a few donkies belonging to the convent. The scenery through which we had now passed, reminded me strongly of the mountains around the Mer de Glaze in Switzerland. I had never seen a spot more wild and desolate.

As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed: 'Here is room enough for a large encampment!' Reaching the top of the ascent, or watershed, a fine broad plain lay before us, sloping down gently towards the S. S. E. enclosed by rugged and venerable mountains of dark granite, stern, naked splintered peaks and ridges, of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds, were almost overwhelming. As we went on, new points of interest were continually opening to our view. On the left of Horeb, a deep and narrow valley runs up S. S. E. between lofty walls of rock, as if in continuation of the S. E. corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent; and the deep verdure of its fruit-trees and cypresses is seen as the traveller approaches,—an oasis of beauty amid scenes of the sternest desolation. At the S. W. corner of the plain the cliffs also retreat, and form a recess or open place extending from the plain westward for some distance. From this recess there runs up a similar narrow valley on the west of Horeb, called el-Leja, parallel to that in which the convent stands; and in it is the deserted convent el-Arba'in, with a garden of olive and other fruit-trees not visible from the plain. A third garden lies at the mouth of el-Leja, and a fourth further West in the recess just mentioned. The whole plain is called Wady er-Rahah; and the valley of the convent is known to the Arabs as Wady Shu'eib, that is, the Vale of Jethro. Still advancing, the front of Horeb rose like a wall before us; and one can approach quite to the foot and touch the mount. Directly before its base is the deep bed of a torrent, by which in the rainy season the waters of el-Leja and the mountains around the recess, pass down eastward across the plain, forming the commencement of Wady esh-Lheikh, which then issues by an opening through the cliffs of the eastern mountain,—a fine broad valley affording the only easy access to the plain and convent.—As we crossed the plain our feelings were strongly affected, at finding here so unexpectedly a spot so entirely adapted to the Scriptural account of the giving of the law. No traveller has described this plain, nor even mentioned it except in a slight and general manner; probably because the most have reached the convent by another route without passing over it; and perhaps too because neither the highest paint of Sinai (now called Jebel Musa), nor the still loftier summit of St. Catharine, is visible from any part of it.

As we approached the mountain our head Arab, Besharah, became evidently quite excited. He prayed that our pilgrimage might be accepted, and bring rain; and with great earnestness besought, that when we ascended the mountain, we would open a certain window in the chapel there, towards the South, which he said would certainly cause rain to fall. He also entreated almost with tears, that we would induce the monks to have compassion on the people, and say prayers as they ought to do for rain. When told that God alone could send rain, and they should look to him for it, he replied: 'Yes, but the monks have the book of prayer for it; do persuade them to use it as they ought.' There was an earnestness in his manner which was very affecting, but cannot be described. Just after crossing Wady esh-Sheikh, we passed at the mouth of Wady Shu'eib, a burial-ground much venerated by the Arabs. Here Besharah repeated a few words of prayer; the first time we had known him or any of our Arabs pray since leaving Cairo.

From the Wady esh-Sheikh to the convent is a distance of twenty-five minutes, by a difficult path along the rocky bed of the narrow valley. We had come on in advance of the lozded camels, and reached the convent at half past 5 o'clock. Under the entrance were many Arabs in high clamour, serfs of the convent, who were receiving a distribution of some kind of provision from above; we did not learn what. The only regular entrance at present is by a door nearly thirty feet (or more exactly 28 feet 9 inches) from the ground; the great door having been walled up for more than a century. On making known our arrival, a cord was let down with a demand for our letters; and we sent up the one we had received from the branch-convent in Cairo. This proving satisfactory, a rope was let down for us; in which seating ourselves, we were hoisted up one by one by a windlass within to the level of the door, and then pulled in by hand. The Superior himself, a mild-looking old man with a long white beard, received us with an embrace and a kiss, and conducted us to the strangers' rooms. While these were preparing, we seated ourselves in the adjacent piazza, antique chairs of various forms, which have doubtless come down through many centuries; and had a few moments of quiet to ourselves, in which to collect our thoughts. I was affected by the strangeness and overpowering grandeur of the scenes around us; and it was for some time difficult to realize, that we were now actually within the very precincts of that Sinai, on which from the earliest childhood I had thought and read with so much wonder. Yet, when at length the impression came with its full force upon my mind, although not given to the melting mood, I could not refrain from burstiug into tears.

We were soon put in possession of our rooms, and greeted with kindness by the monks and attendants.

The rooms we occupied were small and tolerably neat; the floor was covered with carpets which had once been handsome, though now well worn; and a low divan was raised along three sides of the room, which served as a seat by day and a place to spread our beds at night. Here all travellers have lodged, who have visited the convent for many generations; but they have left no memorials behind, except in recent years. The inscriptions pasted upon the walls, which Burckhardt mentions in 1816, commemorating the visits of Rozieres, Seetzen, and others, no longer remain; for the walls have been since painted or washed over, and all traces of them destroyed. Instead of them an album is now kept, which does little credit to some of those, whose names figure it in most conspicuously. Father Neophytus, the Superior, came to us again after supper; and as my companion could speak modern Greek with some fluency, we found peculiar favor in the eyes of the good old man, to whom the Arabic was almost an unknown tongue. We had been furnished with a letter of introduction in Arabic from the agent of the convent in Suez, one of the brothers Manueli, and now presented it; but they were obliged to send for the Ikonomos, who deals with the Arabs, to read it. When he came, it was only to say, that as we spoke Greek it was useless to read an Arabic letter.—*Robinson's Biblical Researches.*

SORROW.

We see people seek for sorrows, as if they were something very scarce and valuable, whvch it would be a misfortune to overlook. Would they but employ as much attention in seeking for the innocent pleasures which every different situation might afford, and accustom themselves to consider every thing in the most favourable light, such a state of mind would in itself be pleasing, and would lead to many pleasures, which are too often lost merely for want of attending to them.—*Miss Bowdler.*

GOOD TO BE DONE AT HOME.

Begin where you are the good work; give this field, even the field you stand in the best tillage. If all would but work in their own allotments with a joyous, persevering spirit, the time would soon come when in the wide field of the world, the tares would no more 'strangle' the good seed, with their 'waste fertility.' To do good to the world, we must do what we can for that part of the world which is nearest to us, even our own neighborhood. The poet worthy of the name need not cross the ocean to be poetical. If he cannot sing where he is, he will sing nowhere. In changing his place he does not change his nature, nor

in transportation of the body does he procure exaltation to the soul. Where he is, the world is beneath him, and heaven is above him, and around him man and society. These given him, what more need he desire 'to stir, to soothe, to elevate?' And if he have 'a gift of genuine insight,' and withal the faculty of rhythmical utterance, necessity is laid upon him to sing a song that will find its way into the universal heart. As it is with the poet, so is it with the christian; as it is with him possessed with the divine spirit of creative wisdom, so is it with him inspired with the diviner spirit of christian benevolence. That need not go to other countries than his own to stimulate his faculty into creative activity—neither need this go beyond his own neighbourhood to manifest his love to mankind. What could he do at the antipodes that he cannot do here! Around him lies the problematical social world, with its difficulties and obstruc-tions, its ignorance, and crime, and wretchedness. Here let him begin the good work, even in his own neighbourhood and prove to himself his love for all, in labouring for the redemption of a few. In every corner there is work enough to be done. No man need be idle, for the want of work. In the narrowest sphere there is work for the love and devoted heroism of the apostle and the martyr—Christ has set us the example. His was no sectarian benevolence; he was a cosmopolite—he lived and died for all; the friend of the jew, was the friend of the gentile also. Judea was but the base of operation for this grand generalissimo of all the philanthropists; it was but 'the spot to stand upon' for this moral Archimedes, and he *has* moved the world. His sympathy was wide as the world, but he wrought in Judea as if there had been no other place to work in. Thus it was that christian benevolence wrought in the life of the Master. Let every man begin the good work in the town or neighbourhood he lives in, and through his activity in a part, he will in due time be the benefactor of the whole. In this way it is, and not by sentimental lamentation over the condition of nations separated from us by half the breadth of the globe, that we shall lessen the amount of the evil, the ignorance, the crime and suffering that we have in the world. Beware of sentimentalism. What the sentimentalist can come to we see in those who built the tombs of the prophets; and garnished the sepulchres of the righteous, and stoned those who were sent unto them. This is the ideal of the false—the plethoric incarcation of holy zeal, for religious ritualities. Oh beware of sentimentalism. It is not by wearing a Fortunatus wishing cap—that we can benefit the world; it is not by declamation about the perfectiblity of man—that we can do any thing to make him perfect himself in every good word and work, but by setting resolutely to work for the reformation of ourselves and our neighbourhood. Truly we need not beat about in search of objects. Look around you and see what ignorance, and crime, and poverty and wretchedness—what hardness of character—what dishonesty—what false respectability—what false opinion—what unworthy action; what intolerance of honest thinking—what toleration of dishonest acting. There is work enough for the christian though he were a hundred handed man, and had in each hand the strength of a hundred mighty men of valor. 'Whatever thy hand findeth to do, do it with all thy might'—is the maxim for creatures who have but a day given them to work in—for what but a day are the seventy years that come within the compass of a lifetime. Let each of us be of the same mind with him who on reviewing the day, and finding that he had done therein no good work—cried out sorrowing 'I have lost a day.' Let us consecrate every day by well-doing.—*Rev. J. Cameron.*

CHRISTIAN REGISTER.

BOSTON, MARCH, 26, 1842.

EASTER.

The passing season is a period of high festival, marked by many services and ceremonies by those portions of the Christian world, the Catholics and the Episcopalians, who each insist, upon calling themselves 'The Church.' During the past week, 'Passion Week,' some of their Churches have been open every day for religious service, and 'Good Friday,' regarded as the day of the Savior's crucifixion, and 'Easter Sunday,' regarded as the day of his resurrection, are observed with peculiar solemnity and devout joy.

The English name *Easter*, and the German *Ostern*, are derived from the name of the Tutonic goddess Ostera (Anglo-Saxon Eostre,) whose festival was celebrated by the ancient Saxons with peculiar solemnities in the month of April, and for which, as in many other instances, the first Romish missionaries substituted this festival of the Church, which originated in the idea that Christ was typified by the paschal lamb, slain at the feast of the passover, and was considered as a continuation, in its fulfilment, of the Jewish festival. As early as the second century, there were keen disputes respecting the day on which this festival should be kept. The Eastern Church persisting in observing it on the same day with the Jews, while the Western Church celebrated it on Sunday, as the day of Christ's resurrection. At the Council of Nice, in 325, the dispute was finally settled, it being then ordained that it should always be kept on a Sunday.

In regard to this matter of festivals and ceremonial observances that have come down from the earliest ages of the Church, we adopt the principles laid down by the Apostle to the Romans, where he says, 'One man esteemeth one day above another, another esteemeth every day alike. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. Let every man be fully persuaded in his own mind.'

We are willing that those, who choose to do it, should divide the year into seasons of fast and festival corresponding to the principal events and circumstances of our Savior's life, and consecrate days to the memory of saints and martyrs, examples of great yet imperfect human virtue. We judge them not. To their own Master they stand or fall. Nay, we feel some sympathy with them as respects the celebration of Christmas and Easter, and should feel more, were it not for the abuse and extravagance, to which these things have been carried, and to which they are always liable. We confess also, as we review the Savior's history, and consider the genius of Christianity, that it seems to us more in accordance with the spirit of our religion, that we should have, and should endeavor to have our strongest associations with the event itself, independent of the precise period of the year when it occurred. The best way to honor our Savior is not by observing with special forms the day of his birth, or the hour of his crucifixion, but by daily obedience to his laws, and daily imitation of his example. To the spiritual Christian all times are holy, and all places sacred, for time and space are filled by God, and the blessings of his religion are continually around him, and its obligations upon him. We would live therefore continually in the remembrance of Christ; in the remembrance of his birth, that we may join practically in the songs of joy with which angel voices heralded it to the world; in the remembrance of his wonderful works of mercy and of power, that we may believe that he came from God; in the remembrance of his perfect character, that we may daily attain to a nearer resemblance, and meet that test of discipleship, 'If any man have not the spirit of Christ he is none of his;' in the remembrance of his crucifixion that we may glory in his cross and comprehend that love stronger than death, in the strength of which he laid down his life for man; in the remembrance of his resurrection and ascension, that we may daily rise with him above the world, seek a greater meetness for those bright mansions which he has gone before us to prepare.

For the Register and Observer.

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

LETTER V.

S.—— March 1842.

My Dear L..—I intended to close these communications with the last: but it has seemed to me best before leaving the subject, to call your attention to the rites of Baptism and the Lord's Supper, which have a close connection with it. This letter will be devoted to the subject of Baptism, and another to that of the Supper.

In reference to Baptism, I do not propose to discuss the questions as to the proper time and mode of its administration, but the continued and universal obligation of it. Let each one be fully persuaded in his own mind, when and how it is to be observed; I believe the service will be sufficient and acceptable in the sight of God, if it be the service of a true and faithful heart.

But leaving these questions, let me ask whether it be not binding upon you, at sometime and in some form? I believe it to be so; and though I do not believe, that the conscientious neglect of it will so far endanger your salvation as any one continued act of disobedience can endanger it. I regard its observance as an act required by Christ. I believe that you ought diligently and prayerfully to inquire whether it be a duty. If, after your inquiries, you come to the conclusion, that it is not now binding upon Christians, then you will be responsible for the faithfulness with which you have conducted your inquiries, but acting intelligently and conscientiously, your omission of it, will be right in you. But if, what will probably be the case, your inquiries should result in the conclusion, that you, like your Savior and his early followers, ought to observe the rite of baptism, then your neglect of it will be wrong, and so long as persisted in, will be a willful disobedience, and must, of course, endanger, or rather prevent your salvation.

It seems to me that the example of your Savior, though it should not convince you of the obligation of this rite, should make you desirous of observing it. As to the necessity of it for him, we know that there was none, except that thereby he might fulfil all righteousness, that he might leave no duty, no form of service, unregarded, which the most scrupulous Jew or Christian might think incumbent upon him. It seems to me that you ought to delight to follow in his steps, and gladly do all that he did, though you do not think it strictly required of you. Your observance of the rite of baptism surely cannot be wrong, and if it were merely a voluntary service, yet coming from an obedient heart, it could not but bring with it the blessing of the Most High.

Then it seems to me, that another sentiment might rightly actuate you, though you doubted its binding force: and that is, a desire to fulfil all those duties which other Christians may think binding upon you, that even in those things which are indifferent, you may not offend the conscience of a weaker brother.

But these are not the grounds on which I would place the duty. Its foundation is to be looked for in the commission of the Savior to his apostles, and in their practice before and after his decease. You will read in Matthew, that before his ascension, he gave them this commission: 'Go ye and teach all nations, baptizing them.' In Mark, you will read that he said unto them; 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned.'

We learn from these passages, that baptism was not essential to salvation; and it was right that it should not be—it was right that no mere form should determine the condition of the soul, without reference to the circumstances under which it might be observed or neglected. A person might be conscientious in his refusal to observe it, or circumstances might render it impossible to do so; therefore this in itself ought not to determine the future condition of the soul. But excepting in such cases, it was evidently required by our Savior, and was directed to be administered by his disciples. Whoever believed was to be baptized, and thus to be received into the number of Christ's followers on earth.

And you know that the apostles were careful to obey their Lord's commands, and baptized those that joined the Christian church.

Such is the authority you will find for the institution and continued observance of the rite of baptism. You have the plain directions of the Savior to his apostles, to administer it to believers in all nations. You have, also, accounts of their early ministry, and know that they did use it, as a form of admission to the fellowship and privileges of Christians. Paul, indeed, baptized only a few persons, and considered it his duty rather to preach than to baptize. But you have no reason to believe that his converts went unbaptized. He was usually attended by some assistant minister, by some Mark or Timothy, who probably baptized. You know that the Savior did not himself baptize, and yet his disciples did. So, doubtless, though Paul did not baptize, his companions did. At any rate, the *supposed* neglect of this great Apostle even, is not sufficient to authorize you to neglect the rite, while you have for it the authority of your Lord himself, and of his other apostles.

Christian ministers *now* believe themselves authorized, nay, required to urge the duty of baptism upon believers, and to administer it to them, by the commission of Jesus to his apostles. They believe the command extends to them, to preach the gospel, and if to preach, then also to baptize. The former part of the commission is no more binding than the latter. They are required to make believers; they are required to baptize believers. And if they are to baptize, believers are to be baptized. The commission on the part of the preacher, implies the duty on the part of the believer.

My friend, is not the case sufficiently made out? Is not the duty sufficiently plain? Can you innocently neglect its fulfilment? You must first believe. Believe what? Believe that Jesus is the Christ, the Son of God. This is the confession of faith demanded by the primitive teachers of Christianity. I trust you do already believe this truth. When you believe, you must be baptized; baptized into the confession of this belief. First, belief, then, baptism. Do you not believe? Why, then, will you not be baptized into the name of him in whom you believe, and on w..om your hopes of salvation are founded?

By baptism, we are admitted into the Christian church—not into this or that church—but into the whole assembly of believers who may now be rejoicing in heaven, or toiling and hoping upon earth. The division of believers into the various churches, which we find here below, is not of divine authority. These churches are human institutions, of the nature of private societies; useful, when they do not make unauthorized assumptions, but they are not *the church*; this consists of all the faithful followers of the Lamb, wherever they may now exist, whether on earth or in heaven. To this church no creed or covenant, formed by man, admits; and from it no human authority can exclude. To this church, faith in Christ, and fidelity to him, yield admission; and baptism, as an expression of faith and an act of fidelity, is the form of admission. And yet this is no arbitrary requirement. This is important to be understood. There is no saving virtue in the form; there is no power in it of itself to confer membership of the Universal Church. But perceiving it to be the form of admission, if we observe it, we are admitted; if we do not observe it, we are not admitted, not merely because of the omission of the washing of water, but because we refuse an act of obedience, because we wilfully neglect our duty, because, if our faith be not sufficient to produce fidelity in so easy a matter, it is not sufficient to introduce us into Christ's spiritual kingdom.

Affectionately yours, W. C.

NEW YORK STATE LUNATIC ASYLUM.

Through the kindness of a friend we have before us the Report of the Trustees of the New York State Lunatic Asylum, made to the Senate of that State on the 12th of Jan. last. This Asylum, when completed according to its original plan, will be one of the largest and best arranged in this country, probably in the world. It is to consist of four buildings of three stories and a basement each, to be located at right angles to each other facing outward, and to be connected by verandahs of open lattice work, the whole enclosing an octagonal area, and to accommodate *one thousand persons*, including officers and attendants. The foundations of all of these buildings have been laid, but on three of them the work has been suspended since the 1st of May, 1839. One building, that intended for the principal front, has been completed, and is now ready to be furnished and occupied. It will accommodate about three hundred persons.

The Report before us is a most able, interesting and valuable document, of 230 pages, prepared by the Trustees in obedience to a resolve of the New York Legislature, passed May 26th, 1841, requiring them 'to visit institutions for the keeping and management of lunatics in that and other States, and inquire into their government, organization and internal arrangements, and submit to the Legislature a system for the Government, discipline and management of the State Lunatic Asylum, so as to secure its benefits equally to all the Counties in the State.' This duty has been discharged with great ability. The Report embraces, in short, a brief history of insanity, of the different theories that have been entertained upon the subject of the various modes of treatment that have been adopted, and detailed accounts of the several State, public and private Asylums for the Insane in this country, and of the principal ones in Europe. It embodies therefore a greater amount of valuable information on this important subject than can probably be found in any other single document. The Communications from the Superintendents of the different Asylums in this country, which are here published in full, are highly interesting, both for the accounts they give of the several institutions of which they have charge, and also as indices of the characters, views and feelings of the writers. We should like to make extracts from all these communications, but it would fill too large a space in our columns, and our readers, perhaps, would not be so much interested in them as we have been ourselves. We venture to insert the following brief passage from the letter of Dr. Francis T. Stribling, Superintendent of the Western Lunatic Asylum at Staunton, Virginia; both because of its truth, and because it gives one a favorable impression of the gentleman himself, with whom we have a slight acquaintance and to whom we were indebted last summer for professional services and kindness, which we shall ever remember with much gratitude.

'In conclusion, permit me to express it as my decided and deliberate conviction, that the most important measure, requiring the action of the board of trustees, in the organization of their institution—and one on which its weal or wo must essentially depend, is the selection of a competent individual to whom they will confide its management and control. They may adopt the most perfect and unexceptionable code of by-laws which experience, humanity and skill could devise. They may employ the most competent and worthy individuals within the scope of selection, as subordinate officers and assistants. They may also exercise over the conduct of the institution the utmost vigilance of which they, as its chief guardians and directors are capable—and yet, should they be unfortunate in the choice of a superintendent, to whom the immediate administration of the affairs of the institution must of necessity be committed—on whose qualifications for the office, and fidelity to his trust, its prosperity is thus made essentially to depend—they can but expect that disappointment will be the result of all their anxiety and effort. And here, excuse me for suggesting that there is one qualification which is indispensible for such an officer to possess—and that is, a true heartfelt devotion, as a philanthropist and a Christian, to the holy cause in which he is to engage. He may occupy the highest elevation in the scale of science—he may rank amongst the first in our land as a scholar, a gentleman and a Christian—yet, whilst a well cultivated intellect, a persuasive and winning manner, and a heart purified and ennobled by the genial influences of a rational religion, may go far to win for him the confidence and favor of your board, I repeat, that even with these high endowments and qualifications, he cannot, and will not conduct your institution so as to make it an ornament to your State and the boast of its citizens, (of both which it is susceptible,) unless he enter upon his duties with a soul big with the magnitude and importance of the trust confided to him, and with a resolution to devote the energies of his mind and body to the accomplishment of the great objects for which he may have been selected.'

We have before us also, the Ninth Annual Report of the Trustees of the Massachusetts State Lunatic Hospital at Worcester,—another valuable and interesting document. The plan of this institution, and the distinguished success with which it has been managed by Dr. Woodard, are too well known to need any remarks from us. In his last Report, Dr. Woodard says:

During the nine years now terminated, there have been admitted to the hospital thirteen hundred and fifty-nine patients. There have been five hundred and eighty-eight recoveries, and one hundred and two deaths.

The condition of the present residents in the hospital is comfortable, and a large proportion of them are contented and happy.

With few exceptions, the incurable and permanent residents are made better, are more quiet and pleasant in their feelings, and better appreciate the comforts and benefits of their home.

Here are congregated more than two hundred and thirty inmates, who form a quiet and happy family, enjoying social intercourse, engaging in interesting and profitable employments, in reading, writing, and amusements, walking and riding in suitable weather, and assembling in social worship in their own little chapel, on the Sabbath. Yet all of these persons are more or less insane, some with delusions, some with perverted senses, and others with estranged moral feelings, but all appearing quite harmless and rational, when undisturbed, and each pursuing some suitable avocation with apparent pleasure and delight.

Fifty years ago, when Pinel made his first experiment of divesting the maniac of his chains and improving the comforts of his dreary abode, he took six stout men with him to seize and confine any who should attempt to do violence, and injure himself or his associates!

With what amazement would this enlightened philanthropist have contemplated our social circles, useful occupations, and the numerous enjoyments of the insane in modern institutions.

Pinel and Rush, on the two continents, were the pioneers in this benevolent enterprize, and, like most pioneers, little thought to what results their efforts would ultimately lead, what a glorious superstructure would be erected on the foundations they had laid.

Pinel thought it prudent to take a body guard to secure himself from danger in his first interview with the liberated maniac; now, we take the child into his presence, in every apartment of the insane, only to be caressed and delighted.

Pinel immortalized his name by the correctness of his views, the benevolence of his heart, and the boldness of his efforts in breaking the chains of the maniac and increasing his liberty and enjoyment.

Our distinguished countryman had views equally correct, a spirit as truly philanthropic, and as much firmness of purpose in his intercourse with the insane.

One knocked off their chains and changed public sentiment in France, the other left an influence equally salutary on the public mind in this country.

The writings of Dr. Rush were antecedent to those of the immortal Frenchman, and breathe as pure a spirit and equal intelligence. Rush's able 'Essay on the influence of physical causes upon the moral faculty,' was read before the American Philosophical Society, in August, 1786. The work of Pinel in liberating the maniac from his chains, was in 1792, and his published writings, which gave immortality to his name, appeared some time after.

In the days of these great and good men, the insane were still found in their strong rooms and gloomy dungeons, living in solitude; in many cases, they had only put off the chain and manacles to put on the strait waistcoat, and to suffer the torments of a rotary swing or a tranquilizing chair.

The hospitals of that day were cold, damp, cheerless, solitary, ill-ventilated abodes; their attendants were prison-keepers; how could their inmates be other than terrific beings, safe only in close and rigid confinement?

In our day, the maniac is disarmed of his fury in the asylums, made calm by the plastic power of Christian kindness; he feels the benign influence of sympathy and compassion, and becomes a quiet, peacable, intelligent and reasonable being.'

We confess that our hearts have 'burned within us,' and been made glad as we have read these reports. Amid much that is dark and humiliating in our political condition and prospects, amid much of recklessness, selfishness and utter indifference to their duty, manifested by so many of those, of all parties, who have been entrusted with the ordering of public affairs in the Councils of the States, or the nation, it is pleasing to find that the spirit of Philanthropy has not died out, and that in obedience to the great law of Christian love so much has been done, and continues to be done for the relief of suffering humanity.

A WORD ON DOMESTIC MISSIONS.

Messrs. Editors,—Is the religious public aware of the moral condition of many of the towns even in the most favored parts of New England? Is it generally known, that there are in our State, and in those towns where several religious Societies have *a name to live but are dead*, very many families who are scarcely more influenced by the written or preached word, than if their lot had been cast in a heathen land? Such is the melancholy fact. And, what concerns us as a denomination to know, it is so in some places where our doctrines are preached from Sabbath to Sabbath, at least a part of the time, but where owing to their feeble condition, they are unable to support a stated ministry. My attention was called to this subject a few days since by the following incident. Being called to officiate in a neighboring pulpit, my sympathies were awakened in behalf of a family in deep affliction for whom prayers were requested. The husband and father had been suddenly removed by death, leaving a widow and seven orphan children, all little girls under ten years of age, in a state of utter destitution. It was as I was told, the first time, since they had lived in the place, that they had entered the house of God, or attended a religious meeting. By the assistance of the neighbors some of the older children came furnished with articles of clothing so that they might accompany their mother to meeting. The spectacle was a deeply affecting one. There sat the mother and her little girls listening, for the first time, for years, to *the Gospel's joyful sound*. So ignorant was the eldest of the little girls, that before she came, she asked in her simplicity, of one of her companions, *what they did at meeting?* As I looked down upon the little group I saw tears—I hope they were tears of penitential sorsow, on the face of the bereaved mother, as I pointed out the way of Gospel salvation. My heart bled for her, when I afterward learned from her own lips the desolateness of her condition, and I was grieved to think that there was no Pastor stationed there, to visit the widow and fatherless in their affliction and to gather these neglected ones into the fold of Christ. The Society to which I was called to minister, is small and feeble, and needs encouragement and aid from their more favored brethren.

It is my purpose to make a more formal application for aid in their behalf. I trust it will not be made in vain.

A COUNTRY MINISTER.

March 15th, 1842.

For the Register and Observer.

DR. LARDNER.

Suppose that when any number of the citizens of Boston were assembled for any purpose whatever, it should be proposed to take up a collection to *pay the expense of a man's living anywhere in adultery with another man's wife*, whom he had seduced from her husband and children;——Suppose that to make the case worse the meeting was called *for the sole purpose* of raising money by the sale of tickets for their use;——Suppose still farther that the *offender* was to to be the person who was to address the meeting;——Suppose still farther; that the object was to enable the offender and his paramour to live in adultery *in Boston in defiance of the laws of Massachusetts*;——Suppose still farther that his paramour should be openly and publicly present at such meeting, and that it was known by her presence at previous meetings that the honor of her company might be expected, so that the outrage to decency might be carried as far as possible;——Suppose that when such a thing was proposed, and the public looked on with so unfavorable an eye and the meetings were so thin that it was probable the nuisance would die out for want of support; certain respectable persons, whose example always had weight and, before this, had always been given to the cause of virtue and purity, should give to these meetings their presence, countenance and influence, and thus induce others, who were merely thoughtless and inconsiderate, to follow their example until a large theatre was filled to overflowing;——Suppose that the persons present enjoyed the blessing and happiness of that connexion, which he and she had outraged and destroyed, were the fathers of pure daughters and innocent boys like those whom she had abandoned and disgraced;——Suppose that this was a public example set forth to the young men of Boston by those whose age and station had made them the models upon which, they had been accustomed to form themselves;——Suppose that forbearance and respect for those persons permit the offenders to continue their offence as long as they please and leave the city with impunity; now we ask, whether it can be further supposed by any body, that if the offender returns to repeat the offence, this patience and forbearance will continue, or whether the decencies of families, the purity and reputation of the city, the insulted majesty of the laws will not be vindicated peaceably and lawfully by

THE YOUNG MEN OF BOSTON.

THE CHURCH IN STERLING.

Sterling, March 21st, 1842.

Messrs. Editors,—The following statements relative to the Unitarian Church in this place, which has recently been destroyed by fire may be interesting to some of your readers.

'There is evil in the city, and the Lord hath not done it.' Amos iii. 6.

The First Congregational Church in Sterling was consumed by fire on the 15th inst. It was erected in 1799 and dedicated on the first Sabbath in the year 1800. The expense of the building was $8,500 and for many years it was the largest and most elegant structure in the county. It contained 132 pews, 94 on the floor and 39 in the galleries. There was a profusion of ornament about it which might disgust the modern architect, but at the same time, so ample and so proportionate were its dimensions, that he might study it with admiration. The bell was one of J. W. Revere's of Boston, the weight of which was 1017 lbs. The painting over the pulpit was worthy of notice, not only for its design, which was striking, but for its execution. It represented two angels, with out-spread wings, singing those songs of joy, at the birth of our Savior. 'Glory to God in the highest, Peace on earth and good will to men.' This was presented by Rev. Reuben Holcomb, who was Pastor of the Society at the time when this Church was erected.

The pulpit Bible, was a donation from the Washington Benevolent Society which existed in this town several years since; it was elegantly bound in two volumes.

The Sabbath School Library contained about 600 volumes. The sum of money which has been usually given to the American Unitarian Association, by the Sterling Female Benevolent Association, is by vote of the Society to be appropriated the present year to the purchasing of books for a new Library.

The place of worship for the ensuing season will be the Town Hall. Last Sabbath, an appropriate Sermon was delivered by the Pastor of the Society, founded upon this text, 'Our holy and beautiful house where our fathers praised thee is burned up with fire; and all our pleasant things are laid waste.' Isaiah lxiv. 11.

The question had been agitated in the Society, in regard to the expediency of re-modelling or building a new Church, and after mature consideration it was settled, amicably, as was supposed at the time, by all concerned. And in about six or eight hours after the question was decided, the Church lay in ruins. It is supposed to be the work of an incendiary and a reward of $1,000 is offered for his detection.

For the Register and Observer.

THE TIMES.

These are times of excitement and vehement religious action. Every denomination is putting forth its strength and doing fierce battle against sin and the power of darkness. This not seeming sufficient, almost every denomination is struggling for supremacy or existence.

Attacks are made by the agents and ministers of some numerically more powerful sects, upon others who rejoice to bear the Christian name though with humility. These attacks consist not merely, or generally, of argument, but of coarse abuse, violent misrepresentation of views cherished, and sacredly cherished by many a heart, as the pure and truthful teaching of Christ. And if no answer is made to all this, it is ascribed to weakness of doctrine and error of practice.

Was the combined and rapid employment of the 'machinery of Zion,' as one of their own ministers have denominated their efforts, confined to the pulpit or press merely, one could have more patience with what is, as we suppose, so opposite to Christian love and charity.

The consequence too, of these creeds and dogmas reaches farther; they, who hold them, cut us off from the Christian name, they consign us, who humbly profess to take Christ for our example, and feel him formed within us the hope of glory, to eternal torment and unutterable anguish; not for acting wrong, not for being wrong, but for not giving assent to doctrines upon which they themselves cannot agree. For not believing *as they* do, just as if they were infallibly assured of their own correctness and of other's heresies. 'Father forgive them for they know not what they do.'

This is the truth concerning the posture of affairs. What shall be done? Shall we strip to it and return blow for blow? By no means. Shall we set to work and proselyte among their congregations? Never! Shall we cherish feelings of hatred and disgust for them? We must not. We may feel how vain is all the show of form and outward ceremony. We may demand truth in the inward parts. We may seek for sincerity not ostentation. We may demand manifestations of the *spirit* of Christ. We may require that the pure and noble spirit of the revelation of God should be regarded rather than the letter.

And more than all, we may with the voice of men seeking truth, and thinking they have some portion of it, state fully the hope that is in us, that truth which is so dear to our hearts. While we manfully defend our faith not by mere controversy but by its exposition,—while we fearlessly and honestly contend for truth as we perceive it, we will never presume to judge of the final happiness or misery of others who profess the Christian name.

We will never dare to assume the office of judge of others motives and hearts, which is the prerogative of the Judge of all mankind alone. We will pray for them and for ourselves, that contention and bigotry, misrepresentation and intolerance may not characterise either their belief or our faith. W.

BOOK AND PAMPHLET SOCIETY.

Seamen's meeting—Mr. Taylor's discourse—resolves—Formation of Bethel Branch.

It was mentioned in a late paper, that this society had published some tracts for the use of seamen and also intended to distribute among them any other tracts, which might be useful, as far as their means would allow. A week since Rev. Mr. Taylor informed the seamen of the purposes of the society towards them, upon which it was determined to have a meeting to express their sense of the benefit, which they should receive. But so strong were their feelings upon the subject, that they were not content to stop here, but wished to form a branch and contribute something according to their means to the friends of a society, which they thought was doing so much good to them. Without any application from the society, they determined to have a hand in the work themselves. A meeting was accordingly held at the Bethel last Sunday evening to form

THE BETHEL BRANCH.

Rev. Mr. Taylor delivered a sermon from Revelations, chap. x., verse 7 and 8. 'The voice which I heard from heaven spake unto me again and said, go, take the little book, which is open in the hand of the angel, which standeth upon the sea and upon the earth. And I went unto the angel and said unto him, give me the little book." He then proceeded to show the application of the text. According to the frequent use of the word 'angel' in scripture all beings whether of this or another world, who were sent with a message from God and had authority to deliver it, were properly called 'angels.' The description in the text might be well applied to the society, which was the occasion of the meeting. It had a message from God and authority to deliver it to them. Like the angel in the text, its message was contained in a little book. Like him, it did not close the book and hide it in its bosom, but held it open in its hand for all men to read and learn the message. It stood upon the sea and upon the earth. A *Missionary* Society was an angel, which stood with both feet on the land. It might step across the ocean and plant its foot in a distant country, but could not place it on the ocean itself. It could not operate there, but only pass the sea to do its good work in other lands. But a *tract* society, distributing its little books among seamen, and sending them in ships over every sea, while at the same time it was scattering them over the wide land from the city on the shore across the mountains to the wilderness in the west, might be well personified as an angel standing on the sea and on the earth. It had planted one foot in the valley of the Mississippi, while the other was wet in the waves of the Atlantic. He then enumerated many vessels, which had sailed from this port for which tracts had been wanted but could not be obtained, and named several captains, who had applied to him to furnish tracts for their ships, when he had none to give. He stated that for two or three years past, he had received continual applications from sailors for tracts and

books to take with them to sea and what sorrow it had caused in his heart, that he was compelled to refuse them. Thus it was, that again and again the voice from heaven had spoken in the bosoms of seamen to 'go to the angel and take the little book.' But the angel had not then appeared to them with the little book open in his hand. He had now appeared and the question this evening was, whether they should obey 'the voice which spake unto them from heaven' and like St. John in the eighth verse 'go and say unto the angel, give me the little book.'

The Preacher then remarked that seamen were much more of a reading people than landsmen had found out, and spoke of the good use, which seamen could make of tracts, carrying them with them like books of navigation. They were small, they might keep them in their bosom and taking them out, they could read a little on a spare moment and reflect upon it from time to time—they might compare their course with the meridian laid down in the tract and find their departure. Leisure might be well employed, useful thoughts take the place of worse ones and good subjects be suggested to talk over with their shipmates.

He next touched upon the great effect upon the world, if sailors should be induced to inform themselves upon religious subjects and having the love of God and man in their hearts and tracts in their hands, visiting so many ports and spreading themselves over the face of the earth, they could do more to civilize and Christianize it than all other men—more than all the missionaries that ever had been or would be sent forth—that all the navies which had ever fought or sailed had made small changes in the world's affairs compared with this. Missions in a foreign country cannot be maintained without expense but sailors would be missionaries all over the world without any expense at all. A tract Society operating by them might hereafter produce efforts beyond all present calculation. They had assembled that evening, to take a small step in conjunction with the Book and Pamphlet Society towards this great object, which like most great objects must have small beginnings. Our limits prevent us from giving more of this excellent discourse.

After the Sermon Mr. Taylor proposed the following resolves.

1. Resolved, that we seamen have seen and felt the great want of books and tracts among us and the great good which they have done and can do aboard ship.

2. Resolved, that it gives us much pleasure to hear, that the Book and Pamphlet Society are making a great effort to procure funds to supply this want.

3. Resolved, that while so much is doing by others, we can but show our feelings about it by doing something ourselves, and that we will aid the exertions of the Society by forming a branch to be called

THE BETHEL BRANCH OF THE BOOK AND PAMPHLET SOCIETY.

The Resolves were seconded by Capt. Foster and after a few words from a friend, who was present, Mr. Taylor called upon as many of the seamen present as were in favor of the resolves and of forming a branch, to vote by rising up. In a moment about three hundred seamen rose up with a simultaneous movement all over the house, showing by their manner how completely the deep interest of the occasion had operated upon them. Several persons were then desired to take the names of those present, who wished to become members. A large number of names were given and so strong was the feeling, that seamen's wives gave in the names of their husbands absent at sea, desiring that they might be members. Mr. Taylor then requested the subscribers to meet in the vestry on Wednesday evening to organize the Society, saying that this was what he had wished for many a day. If such a scene as this does not stimulate the branches in other Societies to new exertions, nothing can be added, which will produce this effect.

BOOKS FOR THE WEST.

A bundle of tracts and Periodicals from Dn. James H. Foster of Boston.

A box of books and a bundle of Pamphlets and Periodicals, from 'A. O. P.'

A package of Pamphlets and Tracts, 'from a Friend.'

A bundle of Tracts, from Mr. Thomas Brown of Charlestown.

A package of Tracts from Mr. S. G. Treat of Waltham.

A bundle of Pamphlets and Tracts, from a lady in Springfield.

A bundle of Periodicals and Tracts, from Homer Foot Esq. of Springfield.

A bundle of Tracts from a Friend to Western Missions in East Bridgewater.

A bundle of books and Tracts from an unknown individual.

Some Nos. of the 'Journal of the Ministry at Large,' from H. H. Fuller.

Numbers of the Unitarian Advocate and Monthly Miscellany, for the West, from Mr. E. Greene of Dover, N. H.

Numbers of the Christian Register, from an unknown individual,

A box of Tracts, Pamphlets and books for the society at Burlington, Iowa Territory, and also a box of the same for the West, from individuals of Rev. Mr. Wellington's society in Templeton.

A bundle of Tracts and Periodicals from Rev. Calvin Thomas of Tyngsboro'.

A bundle of Tracts and Periodicals, from Miss Margaret Clarke of Boston.

A bundle of Tracts and Numbers of the Scriptural Interpreter, from Mrs. H. H. Fuller of Boston.

A bundle of Books and Pamphlets for Rev. Mr. Conant of Illinois, from F. Choate Esq., of Salem.

A bundle of Pamphlets for Rev. Mr. Conant, from E. Shillaber Esq., of Salem.

A set of the Unitarian Miscellany, (6 vols,)some Hymn Books, and other books and pamphlets, from Rev. Mr. Stetson, of Medford, for Quincy, Ill.

2 Vols. Ware's Sunday Library and some little books for children, from a friend in Grafton.

A box of books for Rev. Mr. Conant, from Rev. Wm. Ware of Cambridge.

A bundle of Books, Tracts, Periodicals &c., from Rev. R. M. Hodges, of Cambridge.

A bundle of Tracts from Rev. Mr. Allen of Northboro'.

A bundle of Tracts for the West, from R. W. Bailey Esq.

A bundle of Tracts for Rev. Mr. Conant, from an unknown hand. A box of Books and Tracts from a society of Ladies in Rev. Mr. Brook's society, Newport, R. I.

A package of Tracts, from Henry A. Page, of Boston.

A bundle of Tracts, from Lynn.

Several bundles of books and Tracts, from Rev. Mr. Livermore's society in Keene, N. H.

Scriptural Interpreter, and from 30 to 40 vols. of valuable books, from 'a Friend to the spread of pure Christianity in the West.'

RECENT PUBLICATIONS.

Letters to Rev. B. Stow, R. H. Neale, and R. W. Cushman, on Modern Revivals. By Otis A. Skinner. Boston: Abel Tompkins, 1842. pp. 144.

The author says in his preface that 'he is a friend of revivals, but not of modern revivals; and he adds: 'The Letters comprising this work were addressed to Messrs. Stow, Neale and Cushman [Baptist ministers in this city,] because they, it was understood, were chiefly instrumental in bringing Mr. Knapp to this city, and because they were the first to give countenance to his measures and his personal attacks upon liberal Christians.' The work is written in a vigorous style, contains a great deal of truth, and its tone of rebuke, though severe, is not more so, perhaps, than the occasion, if it deserved any notice, might seem to justify.

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Howitt's Juvenile works, 7 volumes James Munroe & Co. 1842.

What young person does not love to read the little books of Mary Howitt? Here they are, (all but one, and this the last, which will soon be issued) in a uniform edition, well printed and beautifully bound. We commended each as it appeared; and we need now only to express the hope that the whole series will have a place in every juvenile library.

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On the Formation of the Christian Character. Addressed to those who are seeking to lead a religious life. By Henry Ware, Jr., Professor of Pulpit Eloquence and the Pastoral Care in Harvard University. Twelfth Edition. James Munroe & Co. 1842.

This book needs not praise from us. Thousands and thousands know by personal experience its value. To other multitudes it is destined to prove a rich blessing. It is among the good signs of the times that a volume of this character is so largely sought for and so much read. The friends of Christian truth and holiness cannot do better than to circulate it as widely as possible.

THE CHRISTIAN PSALTER.

This selection of Psalms and Hymns, for social and private worship, recently published, has been prepared by the Rev. William P. Lunt of Quincy, and contains pieces from no less than 105 different sources. There are taken from Watts 264 pieces (more than one third of the whole;) from Doddridge, 105; from Tate and Brady, 30; from Cowper, 23; from J. Q. Adams, 21; from Mrs. Steele, 12; from Scotch Paraphrases, 11; from Bishop Heber, 10; from Merrick and Rippon's Collection, each, 8; from Mrs. Barbauld, J. Taylor, and Montgomery, each, 7; Anonymous, 6; from Keble, Addison, Scott, Paradise St. Collection, and J. Newton, each, 5; from Browne, Sternhold, Bowring, Salisbury Collection, and Exeter Collection, each, 4; 3 respectively from 21 other sources; 2 respectively from 15 other sources, and 1 respectively from 45 other sources.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Five Dollars from a Lady in Needham, the same who recently by Life Memberships contributed so generously to its means and usefulness.

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of Twenty Dollars from the Ladies of the Purchase Street Church and Society, to constitute their Pastor, Rev. Mr. Coolidge, a Life Member of the Society.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums:

From the Portland Auxiliary Association,	$70 00
From the Cambridge Port Auxiliary Association,	36 25
From the Templeton Auxiliary Association,	18 00
From the Bridgewater Auxiliary Association,	50 00
From the Kennebunk Auxiliary Association,	23 00
From the Purchase St., (Boston) Auxiliary Association,	47 50
From the Peterboro' N. H. Auxiliary Association,	25 00
From the Farmington Me. Auxiliary Association,	10 00
From the West Cambridge Auxiliary Association,	10 00
From the Leominster Auxiliary Association,	22 00
From the Cambridge Auxiliary Association,	24 00
From the Charlestown N. H. Auxiliary Association,	1 00
From the Medford Auxiliary Association,	100 00
From the Ladies of the Purchase St. Congregational Society, to constitute the Rev. J. I. T. Coolidge Life Member of A. U. A.	30 00
From the Ladies of Rev. Mr. Sears' Society, Lancaster, to constitue their Pastor, Life Member of A. U. A.	30 00
From Dea. James Draper of Wayland, a donation,	5 00

*** Our readers will recognise, in the authors of the lines 'suggested by the conflagration of the Unitarian Church in Chelmsford' found in another column of this weeks Register, an old contributer to this paper. We are pleased to learn that a collection of her Poems, Hymns &c., which have appeared from time to time in our columns, together with other productions from her pen, will soon be published, in a handsome duodecimo volume, from the well known press of Dickinson of this city. The purity of her style, the easy flow of verse, and the correct tone of moral feeling which pervades her writings, will make this, we judge, an acceptable offering to the public. We would call the attention of our readers to this book, and commend it to their patronage.—*Communicated.*

BOSTON PORT SOCIETY.

The Treasurer of the 'Boston Port Society,' acknowledges the receipt of Twenty Dollars from the Ladies of the Purchase Street Church, to constitute their Pastor, Rev. J. I. T. Coolidge, a Life Member of said Society.

King of Prussia.—The Christian Witness of last week quotes from English papers, two articles respecting the visit of the King of Prussia to England. They contain some statistics of Germany and much exultation as to the expected influence of his visit on the condition and prospects of Episcopacy. One of these papers says:—

'We again repeat our assertion, that the King of Prussia's visit to England in 1842 will prove, in its results, to have been one of the most important events that have occurred in modern times.'

Again, alluding to the christening of the young English prince, and to the part the Prussian monarch was to take in it, the writer says, that were there no ulterior and more important ends than this to serve, it would have been unreasonable to expect that he would have thus left his Kingdom during the inclemency of winter. The great object thus hinted at, is afterward more explicitly stated to be this:—'To obtain from England, and engraft upon the system of the Lutheran Church, as it exists in his dominions, a true and apostolical Episcopacy.' Intimately connected with this supposed object,—as we are told,—is the late consecration of Dr Alexander as bishop of Jerusalem; an event in which, as we have on a former occasion stated, the King of Prussia took part, and was greatly interested. He had previously made application to the bishops of England to ordain Protestant Episcopal Bishops for Prussia. But the laws of England would not permit it. By the plan, however, of consecrating a bishop of Jerusalem, who shall have power to consecrate other Protestant bishops, on their giving consent to the confession of Augsburg, it is expected that the great object of establishing Episcopacy in Prussia will eventually be accomplished.

The English writer says:—

'Considered as a religious movement, this is by far the most important that has occurred since the Reformation.'

This was said, it is presumed, from the expectation, that Episcopacy, once introduced into Prussia, will spread through the German States. It appears, from some statistical remarks connected with the article we have alluded to, that the population of the *thirty-nine* States, Kingdoms, &c., of Germany amounts to 37,000,000. The principal of these, are Austria and Bavaria, which are Roman Catholic, and contain nearly 16,000,000 inhabitants—and Prussia, Saxony and Hesse, with about an equal population, where Lutheranism is established.

'Give to Prussia an apostolical Episcopacy, with such a man as Neander at its head, and it would not be long before those smaller states of Germany which look up to Prussia for protection, would follow her example. Nor do we see any serious obstacle in the way of such an effort.'

In another part of the article we have quoted from, the author speaks of Norway, Sweeden and Denmark, in which countries Episcopacy, in form, is already established, though, we are told, 'doubt hangs over the succession.'

'But let the Church of Prussia,' continues he, 'once possess an undoubted Episcopacy, and it would not be long before all suspicion would be removed, from the succession of her sister Churches, by the assistance of the Prussian Bishops.'

'In a similar strain of exultation he thus proceeds:—

'May we not hope that the presence of a bishop at Jerusalem will serve as link to bind together the Oriental and Protestant Episcopal Churches? that the time is not long distant, when the churches of the East shall rise from their lethargy, and aided by their brethren in the West, will put on new life and vigor? and, at the same time, that the churches of Prussia, Denmark, Norway, Sweden, England, and America, will compose one vast body of catholic Christians!'

And what is this great blessing which Episcopacy, thus extended, will be able to confer on the world? Let this writer tell.

'When this shall be done, the power of *dissent* will be broken, and the name of Protestant be restored to its true important and meaning. Then will heresy and schism no more be able to shelter themselves under the garb of Protestantism, but be compelled to stand forth in their own naked deformity. Then, too, the power of Rome will be paralyzed.

Yes, 'Rome will be paralyzed'! 'Rome will be compelled to reform, or to give place to those who will not abuse their power.' The arm of 'dissent will be broken,' and its 'heresy and schism' (Congregationalism, Presbyterianism, Methodism, and all the other isms,) will be 'compelled to stand forth in their own naked deformity.'!!

GENERAL INTELLIGENCE.

The Slave Trade.—The London Examiner has the following remarks in relation to the right of search, suppression of the Slave Trade, &c.

'The question which has arisen about the American flag, does not involve any pretension on our part to *search* American merchantmen in time of peace. It is admitted, I observe, from the correspondence between Mr. Stevenson and Lords Palmerston and Aberdeen, that we cannot do this till the United States give us permission by a treaty. But what we maintain is, that when our cruisers employed to suppress the slave trade, meet with a suspicious vessel, with an United States flag flying, our cruiser must send a boat to board such vessel, and to examine her papers, to see whether she really is a United States vessel. Nationality is proved by a ship's papers, and not by 'the piece of bunting' she may choose to hoist for a moment at the mast's head; and if the United States' pretensions were admitted, and a vessel were to be reported as American, merely because she has flying at her mast-head a piece of bunting with seventeen stars on a blue ground, every pirate in the world, every slave trader, even though she were English, would obtain impunity, and might traverse the seas unmolested, with her cargo or half-smothered negroes on board. All our own laws, and all our treaties with foreign powers against slave-trade, would become waste paper, and the United States would not only exercise the right which they possess, of refusing to make a treaty for the suppression of the slave trade, but they would exercise the power of unnulling *de facto* all the treaties which the other Governments of Christendom have made for that purpose. The American Government and people will never surely be so foolish as to take their stand upon so unjust a ground, and to give way to them here, would be to undo all that we have done for the suppression of the slave trade, and to proclaim our whole legislation on the subject the height of folly.'

Lord Ashburton's Mission.—By remarks in the London Examiner, there appear to be those in England disposed to carp and find fault with the arrangements of Government for the adjustment of differences between that country and ours. In the following passages will be seen a blame-worthy disposition to excite distrust, and to defeat, perhaps, the amicable and mutually advantageous arrangements which might otherwise be affected.

The Examiner says:—

'It would be a good thing, no doubt, to settle all our disputes with the United States, provided they were advantageously settled; but I fear Lord Ashburton is not the man to effect such a settlement.

'If you determine, to send a special envoy, he ought to be a man of firmness and decision, who has clear and distinct ideas—who not only understands the subject, but knows his own mind; who has fixed opinions, and only one country, and whose whole heart, and soul, and interests of all kinds, are bound up with that country. How far Lord Ashburton's character and position fulfil these conditions, it is unnecessary to say—and I for one rather distrust this mission, and shall be agreeably surprised if its result shall prove satisfactory to our national interests.

Expedition to the Niger.—Among the various interesting extracts from late English papers we find the following:

'We have now before us the details of the disastrous result of the Niger Expedition, from which, a short year ago, so much benefit was anticipated. It will be seen that the attempt to form establishments in the interior of Africa has utterly failed; and that the usual penalty has been paid, namely, a melancholy sacrifice of human life.

The expedition ascended the Niger; land was purchased, and a model farm established; and one of the vessels went a considerable way up the Chadda, which empties itself into the Niger some 350 miles from its mouth. But all precautions were vain. The steamers, one after the other, were compelled to abandon the enterprise by the ravages of the black fever; the model farm was broken up; and two of the steamers were navigated to the sea, one of them by the naturalist and the other by the physician, whose acquaintance with steam machinery was picked up on board; nearly all the officers, the engineer, and most of the crews having perished, or were totally unable to move out of their berths; and it is supposed that the Albert would have been lost but for the aid rendered by a steamer belonging to Mr. Jamieson, whose captain had heard of the disasters of his countrymen, and generously hastened to help them.

Slavery in Maryland.—The Maryland House of Delegates has passed a bill, 'for the better security of Slaves, and for promoting industry and honesty among free people of color.' The Baltimore members opposed it, and there is said to be a strong feeling against it among the people. The Methodists of Baltimore, we are told, have sent in a strong remonstrance against it, from which we copy the following passages.

'While we have ever regarded slavery, in the language of our Discipline, as 'a great evil,' we have steadily and strongly opposed the abolition agitation, and have looked for the extinction of slavery to the gradual and safe, but certain operation of the great principles of political wisdom and Christian ethics. This bill, however, tends to arrest the operation of these causes, and to perpetuate slavery in that State—a calamity hitherto deprecated alike by Christians and patriots.

'The promotion of industry and honesty among the free people of color, is certainly a most laudable object. But we cannot see how this is to be secured by inflicting upon thousands of them, who have heretofore been both industrious and honest, penalties that would be severe even against the worthless and vicious, and by withholding from all, in future, the principal inducements to industry and honesty. The enforcement of the proposed law must inevitably banish from the State many free persons, who are here without any fault of their own, and must subject to hopeless slavery many others equally innocent. So intricate is the labyrinth of legal formalities through which they are required to pass from year to year, and on every change of residence, however temporary, and so tempting are the rewards offered to informers, that few can escape from falling sooner or latter into the snares which beset their path. * * *

Revolting as would be the operation of the proposed law on the people of color, we deprecate almost as much its corrupting influence on the whites. The making slaves of freemen has been denounced by Christendom as piracy, but by this bill every citizen is tempted to engage in the unhallowed work. And the officers of justice are compelled to a participation in it, which must degrade and corrupt that important department of government.

In a part of the article from which the above was taken it is stated that the people of the Eastern shore of Maryland are taking measures to become united with Delaware, a non-slaveholding state.

Can't find a Market.—A cargo of Rum was sent back from New York to St. Croix, some time ago, on account of the low price of the article in our market. Late news is that the said cargo has up to this time paid freight on *three* voyages,—the owners probably choosing to take what they can get now, rather than venture to the market after the Washingtonians have been at work six months longer.

Traffic in Liquors.—The Secretary of War has issued an order, directing the superintendents and agents not to grant licenses to persons who buy, sell, or in any way deal in whiskey or other spirituous liquor within any territory or state, or who are connected in business with persons so dealing. Traders who have licenses are also notified that their licenses will be revoked unless within three months they abandon the traffic in liquor.

Arrival of the Amistad Africans at Sierra Leone.—Intelligence has been received at Salem, that the barque Gentleman, from N. York, arrived at Sierra Leone in January, having on board the Amistad Africans.

New Jersey.—The Legislature of this State has at length *abolished imprisonment for debt*, after years of hesitation and discussion. The vote in the Assembly was 40 to 8; in the Council equally decisive. The act extends to all processes for debt, old or new, and takes effect on the 4th of July next. We rejoice that New Jersey has thus at length vindicated her character for civilization and humanity.

The Legislature adjourned on the 12th inst., after a session of ten weeks, in which one hundred and twenty-one Acts were passed.—*New World.*

Fast Day in Maine.—Gov. Fairfield has appointed Thursday, the 7th day of April, to be observed as a day of Public Humiliation, Fasting and Prayer.

Old United States Bank.—The following statements of facts will be new and interesting to some of our readers.

The surving Trustees of the old Bank of the United States, chartered in 1791, have petitioned the Philadelphia Court of Common Pleas for leave to settle their account, and for discharge. They are Horace Binney, George Harrison, and John Still. They were appointed to settle the affairs of the Bank in March 1811, and during the 31 intervening years millions have passed through their hands, which have been faithfully paid over. The trustees paid the debts of the bank according to their trust, and from time to time divided among the stockholders, or their representatives, the aggregate sum of $10,900,000—the entire capital of the bank having been 10 millions—with the exception of $22,245 50, which have not as yet been claimed by the parties interested. It appears that their proceedings have been sanctioned from time to time by meetings of the stockholders.—*Newark Daily Advertiser.*

REV. MR TAYLOR'S SERMON.

For an abstract of a well-timed, and ingenious discourse, by Rev. Mr Taylor, in regard to the distribution of tracts, our readers are referred to an article in this paper, headed 'Book and Pamphlet Society.'

Errata.—In the article on Unitarianism in Western New York, on our first page, 24th line from bottom of 1st column, for '*just* used' 'read *first* used;' 4th line from bottom 2nd column, for '*means* he this,' read '*wears* he this.' Last line but one, same column, after 'scholar,' insert '*and.*' Line 18th, from bottom of 3d column, for 'strictly' read 'thickly.'

MARRIAGES.

On Thursday evening, 17th inst, by Rev. Dr. Parkman, Mr. Louis G. Richardson, firm of Richardson & Gould, to Miss Sarah A. daughter of Deacon John B. Hammett, all of this city

In this city, by Rev. Mr. Gray, Mr Augustus L. Moore to Miss Sarah Ann Snelling, only daughter of E. H. Snelling, Esq, all of Boston.

In this city, Mr Orson C. Phelps to Miss Mary J. Treadwell.

In Dedham, 17th inst, by Rev Dr Lamson, Mr Abram French of Boston, to Miss Sophia Jane Cobb, daughter of Jonathan H. Cobb, Esq. of D.

At Macao, China, Oct 18th, at the residence of A. A. Ritchie, Esq, John Holliday, Esq. of Abbey Holme, Cumberland, Eng., to Miss Sarah M'Clelland Hamilton, daughter of the late John Hamilton, Esq, of Philadelphia.

DEATHS.

In this city, Wednesday morning, Mrs Harriet W. Stevens, wife of Capt David L. Stevens, 33.

On Wednesday evening, of quick consumption, Samuel Augustus, eldest son of the late Samuel W. Goodridge, 19.

On Sunday morning, James Russell Esq. of the late firm of Russell, Thomas & Co, 42.

On Saturday, Mr Joseph L. Leach, 27.

In this city, on Thursday evening, very suddenly, Mr John H. Bowes, 74. He has been for 41 years a Clerk in the Massachusetts Bank.

In Chelsea, 17th inst, Mary P., daughter of John Stickney, Esq. aged 7 1-2 years.

In Beverly, on 15th inst, Mrs Rebecca, wife of Rev Elisha S. Williams, 76.

In Byfield, widow Jane Tenney, 81, mother of Judge Tenney, of the Supreme Court of Maine.

In Roxbury, March 19th Mr Moses Whiting, 61.

In Hingham, on Saturday evening last, Laban Hersey, 78.

In Lowell, 15th inst, Mr John D. Barnett, 28. On reaching his house whither he was going to dinner, he fell and expired immediately.

In Concord, N. H. Philip Carrigain Esq, author of Carrigain's Map of New Hampshire, 73.

In Norwich, Ct, 1st inst, Dea Caleb Huntington, 93.

In Hartford, 14th inst, suddenly, Thomas Lloyd, Esq, 74, a native of this city.

In Curacoa, 5th ult, of consumption, Henry D. Dutch, of this city, aged 39 years.

In Pikesville, Baltimore co., Md., 10th inst. of bilious pleurisy, after a few days' illness, Mr Edward G. Fales, of Boston, aged 26.

VALUABLE SCHOOL BOOK—Familiar Dialogues and Popular Discussions, for exhibition in Schools and Academies of either Sex, and for the Amusement of Social Parties. By Wm. B. Fowle, Teacher of the Young Ladies' Monitorial School, Boston, Author of several popular School Books.

Recommendation of the Work.

[From R. G. Parker, Author of "Progressive Exercises in English Composition," "Grammar," &c.]

Boston, June 21, 1841.

Messrs. Tappan & Dennet.

I received some days ago a copy of your new "Book of Dialogues and Discussions," by W. B. Fowle, Esq., of this city, the highly talented and deservedly popular teacher of the Young Ladies' Monitorial School. From the examination I have been enabled to make, and still more from my high estimation of Mr Fowle, as a practical teacher, I do not hesitate to give an unqualified recommendation of his book, believing it to be skilfully adapted, by its form, arrangements, and contents, for the place which he intended that it should fill. I wish that every school in New England were furnished with two or three dozen copies of the work. Respectfully, yours,

RICHARD G. PARKER.

Published and for sale by TAPPAN & DENNET, 114 Washington st. m26

HISTORY OF ENGLAND—A History of England, combining the various histories of Rapin, Lingard, Mackintosh, Henry, Hume, Smollet and Belsham, compiled and arranged by F. G. Tourlins, 3vols, 8vo, London—recently imported and for sale by JAMES MUNROE & CO, 134 Washington st. m26

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THE Summer Term of this Institution will commence on Wednesday April 20, and close on the last Wednesday in July. Miss RUTH S. ROBINSON, will continue as Principal, assisted by a competent board of Teachers.

TUITION.—In the common English branches will be charged at the rate of $4,50 per quarter, or 12 weeks, including writing and vocal music.

Languages, each, $1,00 additional.

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Music for 12 lessons, and use of Piano Forte, $5,00.

24 " " " $8,00.

Board, including washing, &c., $1,62 1-2 per week.

Special attention will be given to those who wish for instruction in Vocal Music, by an able and experienced teacher.

In addition to the foregoing course of instruction, there will be Lectures every week on various scientific subjects.

REFERENCES.—Rev. Dr. Sharp, Rev. Baron Stow, S. G. Shipley, Esq., William Beals, Esq., Boston—Caleb Parker, Esq., Roxbury—Rev. L. Porter, Lowell.

By order of the Board of Trustees,

A. G. STICKNEY, Sec'ry.

Townsend, March 12, 1842. 4w m 26

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

PUPILS of both sexes are received at any time into the family of the Principal. Also parents, having children to be educated and wishing to retire from the city during the summer months, can be accommodated with pleasant rooms and board, if seasonable application be made. Lessons on the Piano will be given by a competent teacher.

P. ALLEN, Principal.

Northfield, Ms. March 19.

SCHOOL FOR YOUNG LADIES.

THE subscriber has opened a School for Young Ladies, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz. Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Writing, Arithmetic, Algebra, Geometry, Book-keeping, &c.

Instruction is given in the French and Latin Languages; and also, if desired, in Needle work, Drawing and Music, by instructors well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures will be frequently given upon useful and interesting branches of Science.

The School is well furnished with Philosophical Apparatus, Cabinets, and a large and excellent Library.

Applications for admission to be made at the School Rooms, where the terms can also be ascertained.

WILLIAM P. JARVIS.

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DR. GEO. C. SHATTUCK.
GIDEON F. THAYER, Esq.

March 19, 1841. 4wis

NEW BOOK FOR FARMERS.—A Muck Manual for Farmers, by Samuel L. Dana; 1 vol. This day published, for sale by TICKNOR, Agent, 135 Washington street. m 19

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6th, To present to Legislators such a clear exposition of the staple manufactures, as may dissuade them from enacting laws which obstruct industry, or cherish one branch of it to the injury of many others.

And lastly, to the general reader, intent, chiefly, on Intellectual Cultivation, Views of many of the noblest achievements of Science, in effecting those grand transformation of matter to which Great Britain and the United States owe their paramount wealth, rank and power, among the nations of the earth.

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For sale by TAPPAN & DENNET, 114 Washington st. m 12

LOCKE ON THE EPISTLES—A paraphrase and notes on the Epistles of St. Paul to the Galatians, first and second Corinthians, Romans and Ephesians, to which is prefixed an essay for the understanding of St. Paul's Epistles, by consulting St. Paul himself, by John Locke, I vol 8vo—a few copies for sale by J. MUNROE & CO. f 12

CHRISTIAN EXAMINER FOR MARCH—Contents—Philosophy of Fiction; D'A

POETRY.

For the Register and Observer.

THE RUINED TEMPLE.

Suggested by the conflagration of an Unitarian Church in a neighboring town.*

BY MRS. JANE E. LOCKE.

The Sabbath light had closed; that temple dome
Surmounted by its antique quivering vane,
Stood proudly up in night; the priest of God
Had left this altar and this folded word
Upon its cushioned crown; the gift of those
Who read salvation's story now with eyes
Unsealed, in Heaven's clear waneless light,
Nor longer need its promise, or, its hope;
We marvel, greater in fruition there,
Than when the theme on earth, first woke the strains
Of joy in their forgiven souls, thrilling
Their golden harps around the throne of God.

It was an ancient sanctuary, indeed,
For hoary ones around its sacred desk,
Had meekly gathered on that holy morn,
Whose infant brows at its baptismal font,
By hands that now no longer broke the bread
Of life, its fainting ones amid, were bathed.
The humble prayer of faith resounding full,
From wall to wall, and from its hallowed nave
And time worn aisles, to its dim fretted roof,
Had frequent sanctified to lowly hearts
Birth, death, and bridal; crowds who shamed not there
To stand and freely, openly confess,
Before the world, the Christ of Nazareth,
The Son of God, had bowed and public spoke;
His high command, the vow, that sealed them then
The followers of Jesus, and had gathered round
The bread and wine, symbolic of his flesh
And blood in sacrifice for erring man,
The 'supper' of their souls. No letters stood
In bold *relieve* on its frescoed walls,
Spelling the Triune mystery of God.
The FATHER and the SON, man fallen, lost,
A Savior found for all repentant ones
Who walk, in lowliness of heart, the path
He trod, who hold his promised coming sure,
In faith, and patience wait the joyful hour,
Marking the way by kindly deeds of love,—
(Soul-saving creed, and broad as the declared,)
Had there been heralded beneath the shade
Of angel-wings, since first its pediment,
With humble architrave simply bespoke,
The *annum* of its base and corner stone.

Lo! now a fearful light gleams upward through
Its moss-grown vestibule, and curls around
In wreathing flame, its sacred chancel, there,
And holier sacristy, consuming e'en,
The hallowed vessels of that house of God.
And higher reaching wound its fane around,
Casting a fitful light athwart the tombs
Of those who draped its casements in the love,
Of Christ, and swallowing in its burning blaze,
The vessel, e'en, the very chiming cup,
Whose solemn lingering toll rung sadly out
Their soul's departure; and as dying saint,
Forgetful not to leave behind, on earth,
The token of his faith—anointing pure—
One startling knell it gave, and then far down
That consecrated temple's burning walls
And crackling timbers, 'mid its blackened calx,
And calcined ancient architecture, fell
A melted mass! And they who long had filled
The hallowed seats its balusters enclosed,
And faithful carried up, at Christ's behest.
Their infants, offerings pure to God above,
Sealing the sacrifice with holy sign,
From out its parished laver, sadly gazed,
Upon its ruined altar, nave, and choir,
And freely wept, tears none need shame to shed.

* * * * * * *

The simplest, humblest, most familiar theme
Has lofty sentiment for those whose hearts,
Are strung to thoughts sublime and free, and thus
A church of God, its worshippers amid,
Consuming in the element of fire
By sacrilegious hands, may move the soul
To nobler being, soften rugged hearts,
And the cold freezing drapery, the world
Has wrapped around them, as their mantle here—
Its cloak and heavy folds, an Atlas weight,
Crushing its victims in unconscious death,
May draw aside, till man is man, as when
Euphrates and Hidekel's waves gave back
His Eden image, pure, inviolate.
'Tis well to turn aside from traffic here,
For glittering dust of earth, and muse with those,
Who on this scene of solemn beauty gazed,
Though lowly it be deemed, perchance, by some,
Subdued within, and yet in cheerful hope,
Looked upward to that temple in the skies
Eternal as its throne, not made with hands.

* Chelmsford.

MISCELLANEOUS.

GENEVA.

I happened to be at Geneva one Sunday morning as the bells were tolling to church. The very sounds which once called the powerful minds of a Calvin, a Knox, a Zwingli, to religious exercise and meditation, were now summoning the descendants of their cotemporaries to the same house of prayer. There are few Scotchmen whose hearts would not respond to such a call. I hastened to the ancient cathedral, the church of Saint Peter, to see the pulpit from which Calvin had preached, to sit, possibly, in the very seat from which John Knox had listened, to hear the pure doctrines of Christianity from the preachers who now stand where once the great champions of the Reformation stood; to mark, too, the order and observances of the Calvinistic service here in its native church; to revive, too, in my mind, Scotland and the picturesque Sabbath days of Scotland in a foreign land. But where is the stream of citizens' families in the streets, so remarkable a feature in every Scotch town when the bells are tolling to church, family after family, all so decent and respectable in their Sunday clothes, the fathers and mothers leading the younger children, and all walking silently churchwards? and where the quiet, the repose, the stillness of the Sabbath morning, so remarkable in every Scotch town and house? Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice than ever Rome fell. Rome has still superstition: Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of five-and twenty thousand souls, at the only service on the Sabbath day—there being no evening service—I sat down in a congregation of about two hundred females, and three-and-twenty males, mostly elderly men of a former generation, with scarcely a youth, or boy, or working man among them. A meagre liturgy, or printed form of prayer, a sermon, which, as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an 'ingenious essay' on the Mosaic chronology, a couple of psalm tunes on the organ, and a waltz to go out with, were the church service. In the afternoon, the only service in towns or in the country is reading a chapter of the Bible to the children, and hearing them gabble over the Catechism in a way which shows they have not a glimpse of the meaning. A pleasure tour in the steamboats, which are regularly advertised for a Sunday promenade round the lake, a picnic dinner in the country, and overflowing congregations in the evening at the theatre, the equestrian circus, the concert saloons, ball-rooms, and coffee-houses, are all that distinguish Sunday from Monday in that city in which, three centuries before, Calvin moved the senate and the people to commit to the flames his own early friend Servetus, the discoverer of the circulation of the blood, and one of the first philosophers of that age, for presuming to differ in opinion and strength of argument from his own religious dogma. This is action and reaction in religious spirit with a vengeance. In the village churches along the protestant side of the Lake of Geneva—spots upon this earth specially intended, the traveller would say, to elevate the mind of man to his Creator by the glories of the surrounding scenery—the rattling of the billiard balls, the rumbling of the skittle-trough, the shout, the laugh, the distant shots of the rifle-gun clubs, are heard above the psalm, the sermon, and the barren forms of state-prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations,—in fact, to a few females and a dozen or two old men, in very populous parishes supplied with able and zealous ministers.—*Laing's Notes.*

A writer in Blackwood's Magazine, in glancing at the different 'nations and tongues' that are congregated in 'The World of London,' gives the following vivid sketch of the Jews:—

The Hebrew Nation next claims a share of our attention, as representing the most numerous, important, and wealthy body of distinct people in London.

The man who can look a Jew full in the face (we do not allude to Sloman, or any other of the Hebrew fraternity of *hums*, fellows that we cannot bear to contemplate otherwise than at the top of our speed) without perusing in his oval phiz, high, pale forehead, dark, deep-set, flashing eye, a volume of the romance of history, more eloquent than Josephus ever writ, must have no more association in his pate than a block of the New Patent Timber Paving Company.

Talk of pedigrees, forsooth!—tell us of the Talbots, Percys, Howards, and such like mushrooms of yesterday!—show us a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom—whose family is older than the Decalogue, and who bears incontrovertible evidence in every line of his oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of Divine revelation—in him you behold the literal fulfilment of the prophecies. With him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light, which, to his notion, was 'a cloud by day, and a pillar of fire by night;' in him you see the representative of the once favored people of God, to whom, as to the chosen of all mankind, He revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. 'Israelites,' as Saint Paul saith, 'to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.'

You behold him established, as it were forever, in the pleasant places alotted him; you trace him by the peculiar mercy of his God in his transition state from bondage to freedom; and by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion; following him on, you find him in the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer to all lands; the persecutor of Christ, you find him the persecuted of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things, 'For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captive whose captive they were; and they shall rule over their oppressors.'

The associations connected with the history of the Jews are oppressive in interest, and would lead us far away from the humble and unpretending picture of manners we have proposed to limn in our homely Dutch-like way; he who would bring out in colors of truth and nature the romance of Jewish history, must be the Raphael, not the Teniers, of the pen.

When you are awoke early in the morn by the reiterated cry of 'Old Clo'—or when the cunning little Isaac, who frequents our court, seduces all the good housewives to their doors and windows by the dulcet strains of his accordion, only to poke them into an exchange of a pair of discarded unwhisperables for a soup plate soap dish, or some other article of his miscellaneous crockery—you have no idea of Jews or Judaism in London; you must pack up your traps, make under our experienced tutelage a voyage into the East by 'bus or cab, and when we have shown you the Hebrew district, and initiated you into many of the peculiarities of Hebrew life if you do not conclude the day by treating us to a jolly 'blow out' at the Albion in Bishop's gate, then art thou indeed a very Jew—a Haman, upon whom Mordecai will take unutterable revenges.

The Jewish quarter is literally the New Jerusalem: here we Christians are foreigners, strangers in a strange land: here, over the doors, are inscribed pot hooks and vowel points, indicative, to those who understand them, that Moses Abrahams furnisheth 'slops' for home consumption and exportation—this we naturally conclude to be the meaning from the articles exhibited in the windows; for though the sign be Hebrew to them, we need hardly say that it is Greek to us.—Within the area bounded as above described, you might readily imagine yourself transported to Frankfort, Warsaw, or any place enjoying a superabundant Jewish population; here, every face, is of the shape, and somewhat of the complexion of a turkey egg; every brow penciled in an arch of exact ellipse; every nose modeled after the proboscis of a Toucan; locks as bushy and black as those of Absalom abound, and beards of the patriarchial ages. Here, and hereabouts, Isaac kills beef and mutton according to the old dispensation: Jacob receives accidental silver spoons, and consigns gold watches, now warranted never more to lose a second, to a crucible, kept always at white heat in his little dark cellar and *no questions asked*. Here, at the corners, Rebecca disposes of fried liver and 'tatoes, smoking hot, on little bright burnished copper platters, to all the tribes of Israel not prohibited by law to eat—that is to say, to all who possess the solitary 'browns' wherewith to purchase the appetizing dainty. Solomon negociates in the matter of rags: Esther rejoices in a brisk little business of flat fish fried in oil—a species of dainty in which the Jews alone excel; Moses and Aaron keep separate marine stores, where every earthly thing, furtively acquired, from a chain cable to a Cardigan finds a ready sale: Rachel, albeit a widow, dispenses from behind the 'short' and 'heavy' to the thirsty tribes: Ruth deals wholesale in oranges and other foreign fruits: Melchizedec dabbleth in Hebrew books and tracts: Absalom sells opium and Turkey rhubarb: Mordecai is a 'crimp,' the vulture of seafaring men; nothing is to be seen above, below, around, but Jewish physiognomies, Jewish houses, and Jewish occupations.

The avidity with which this, in one sense, primitive people pursues gain is not wonderful, when we reflect that gain is all that the, till lately, unrelenting persecution of the Christian has left them to pursue: with money, in the dark days of their history, have they purchased the poor privilege to live:—with money have they secured for themselves, in one country connivance, in another toleration, in a third citizenship: with money have they made war, and set by the ears hostile Nazarenes: with money have they negotiated peace—transferred from king to king diadems and sceptres—playing at chuck-farthing with the fates and fortunes of European and Asiatic nations. The same all-absorbing thirst of gold that formed the leading principle in the life of that pillar of the Stock Exchange, the well-remembered Rothschild, animates the merest Israelitish urchin who follows through the streets his bearded progenitor, esquire of the clothes' bag: to the pursuit of gain all their energies are directed with an intensity, unscrupulosity and perseverance unknown to, and unattempted by, any Christian people: money they must and will have; the lowest depths of knavery, chicanery, and extortion, are practised by this rabble to accomplish this the end of their existence: for this, the infamous 'crimp' grasps the hard earnings of the unsuspecting seamen as soon as he steps upon his native shore, and then spurns him naked into the street: for this, the marine store-dealers and receivers open their seminaries of theft: for this, the current coin of the realm is clipped, and ingots and sovereigns perspire; for this, the pander entraps, and the bawd opens wide the gates that lead to everlasting death, trafficing in Christian flesh for purposes, worse than the worst of slavery.

TEMPTATIONS OF TRADE.

There is a delusion with regard to trade into which the unreflecting are too apt to fall—that of supposing it can be increased to any extent by more people going into it. It is not like agriculture in this respect. Agriculture is a real production of the necessaries of life. Every new acre brought under cultivation increases the means of subsistence to the human family. There is no danger of over-production; for agricultural products are not only the primary and universal means of sustaining human life, but they are the basis of all other employments and professions. As they expand, other things will naturally keep pace. But a small country-town can expend no more than they earn; and if a reasonable profit on their consumption will sustain but one trader, two would not increase the business, but only divide it, and probably ruin both. Just so of a city or a nation.

This excessive competition becomes a snare to mercantile life, for it is too apt to induce unfair means to get and retain customers, either by giving unreasonable credits, or adopting a ruinously small rate of profits. It is this excessive competition, and the practices to which it has led, which has given rise to a saying which I often hear, but never without the warmest indignation, that it is impossible for a merchant to be an honest man. If this be the fact, all I have to say is, let the profession perish from among men. Such an anomaly was never intended to exist in the creation of God. If this be a fact, let cities be swallowed up, and commerce be buried in the bosom of the ocean. Let mankind return to barbarism, if they cannot innocently live in society. But it is not a fact. One moral law runs through the universe, and is supreme in the human soul—the law of morality, the law of truth, honor, and integrity. It equally pervades and governs every profession and occupation in life. No man ever derived any solid advantage from violating one iota of it. It leads to ruin ten times where it procures even a temporary benefit. The merchant's moral trials are great, and occur more frequently than those of any other pursuit. They are the greater from the fact, that the limits of commercial honor and honesty have never been defined. It has never been settled, and perhaps never can be, how far a merchant may honorably avail himself of his knowledge and another's ignorance of the value of commodities, and the state of the markets. In commending his goods too, there seems to be no limit fixed how much he may say by way of offset to the disposition he supposes to exist on the other side to depreciate them. There is a passage in one of the Apocryphal books, which has always struck me as containing a most fearful warning of the moral perils of trade, and those who are engaged in it are better judges than I, whether it be satire or truth. 'As a nail sticketh fast between the joinings of stones, so doth sin stick close between buying and selling.' It is certainly one of the easiest things in the world to commend a thing we wish to sell beyond the bounds of strict truth, and to conceal those defects which we are in honor bound to disclose. It is still more difficult to be practically convinced that our true interest lies in the same line with the most transparent integrity. But that it does, no man who believes in God or truth, has the least reason to doubt for a moment. The first great temptation to which the young merchant is exposed is that of going into business without sufficient knowledge, without sufficient capital, without sufficient business prospects. To the young man impatient to establish himself in life, this may seem a hard saying, and a discouraging sentiment. But it is a view of things which it is necessary for him to take for his own good. For although it may seem a great evil for a young man to see the best years of life passing away while he is accomplishing nothing of those vast schemes with which the youthful mind is ever teeming, there are far worse evils than this on the other side of the alternative. It may seem hard to be doing nothing, but it is still worse to be laboring to no purpose, to embark in a project which is desperate from the beginning, every movement of which is pain and difficulty, and the issue always involved in the shadows of doubt, sometimes in the blackness of darkness. The anxieties of business are sufficiently great under all circumstances, its perpetual risks are enough to disquiet life under the most favorable conditions. But when to this are added the troubles which spring from insufficient means, want of skill and mistaken enterprises, there is scarcely any situation more undesirable.—*Burnap.*

AGENCY OF FEELINGS IN FORMATION OF HABITS.

The chief value of good feelings arises from their being instruments in the formation of good principles and habits. Children begin life without a bias towards any course of action, but with a large capacity for pleasure and pain, and a lively sensibility to them. It is the work of a good education to engage these sensibilities on the side of virtue, and to make them act as a stimulus to virtuous actions. The misery which a kind-hearted child feels at the sight of a starving family, (and which is more acute than that which is experienced by the most benevolent person of maturer age,) supplies the place of that good principle which time has not allowed to grow up into strength, and prompts him to bestow all that he has in order to impart relief. His sensibility is no less wounded by the sight of a nest of unfledged birds, deprived of their parents' care, or of the writhings of the fish upon the hook; and this vivid emotion tends to confirm his newly-formed habits of humanity towards the brute creation. These feelings are, in themselves, evanescent, and if not connected with action, are worse than useless; as excitement causes a waste of energy which can only be repaired by increased vigor of action. But if they be made the immediate impulse to some effort of benevolence, they have answered the purpose for which they were bestowed, and in departing, have left behind something more than equivalent to themselves in their utmost intensity and depth. A frequent repetition of these feelings produces a series of actions, till, by the unfailing power of association, the emotion and consequent action become inseparably connected; and the feeling, rising in dignity and importance, becomes a principle.—*Martineau.*

POLITENESS.

Much has been said and written on the subject of politeness; but those who attempt to teach it, generally begin where they should end; and the instruction they give is something like teaching a set of elegant phrases in a language not understood, or instructing a person in music, by making him learn a few tunes by memory, without any knowledge of the grounds of the science. The polish of elegant manners is indeed truly pleasing, and necessary in order to make the worthiest character completely amiable; but it should be a *polish*, and a *varnish*; the ornament of a good heart, not the disguise of a bad one.

A person might as well refuse to speak the language of a country, as to comply with its customs in matters of indifference; like it, they are signs which, though unmeaning perhaps in themselves, are established by general consent to express certain sentiments; and a want of attention to them would appear to express a want of those sentiments, and therefore in regard to others, would have the same bad effect. But though the neglect of these things be blameable, those who consider them as the essential part of true politeness, are much wider of the mark, for they may be strictly observed where that is entirely wanting.

Politeness is always necessary to complete the happiness of society in every situation, from the accidental meeting of strangers to the most intimate connexions of families and friends; but it must be the genuine expression of the settled character, or it cannot be constant and universal.—Let us then endeavor to consider the true foundation of that ever pleasing quality distinguished by the name of politeness, leaving the ornaments, to be determined by the fashion of the place and time.

True benevolence inspires a sincere desire to promote the happiness of others:—true delicacy enables us to enter into their feelings: it has a quick sense of what may give pleasure or pain, and teaches us to pursue the one, and avoid the other: and a refined understanding points out the surest means of doing this in different circumstances, and of suiting our conduct to the persons with whom we are concerned. The union of all these will constitute that amiable character, of which true politeness is the genuine and natural expression.—*Miss Bowdler.*

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Parishioner.—It amazes me that ministers don't write better sermons. I'm sick of their dull prosy affairs.

Parson.—But it is no easy matter, my good woman, to write good sermons.

Parishioner.—Yes, but then you are so long about it. I could write one myself in half the time, if I only had the text.

Parson.—O, if a text is what you want, I will furnish that. Take this one from Solomon: 'It is better to dwell on the house-top, than in a broad house with a brawling woman.'

Parishioner.—Do you mean *me*, sir?

Parson.—Oh, my good woman, you will never make a good sermonizer; you are too soon in your *application*.—*North American.*

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M. STUART.

Theological Seminary, Andover, Jan. 17, 1842.

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